

LUMEN VITAE

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CONTENTS

XXVth ANNIVERSARY OF THE INTERNATIONAL CENTRE LUMEN VITAE

Jean PÉLISSIER

Contributor to « La Croix », Paris (France)

The International Centre 'LUMEN VITAE' (Easter 1935- Easter 1960)	217
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Twenty-five years ago the first exhibition of international catechetical documentation opened in Louvain, it had been collected by representatives of about ten countries. What has become of the Centre thus brought into existence? Mr. Jean Pélissier, contributor to « La Croix », gives the answer in a brisk, well-documented report.



TOWARDS A PERSONAL RELIGION : ADOLESCENTS

I. THE LIFE OF FAITH

Pierre BABIN, O.M.I.

Professor of the Catechetical Institutes of Paris and Lyons (France)

Rethinking the Life of Faith, as a First Step towards Stabilization	233
--	-----

The later adolescence (16-20 years-old) marks a turning-point: greater intellectual depth, first maturation. This stage is not without its tragedies. The process of evolution seems to unfold itself following a ternary rhythm: a period of doubt and insecurity; one of reflection and intellectual searching; a time for making up one's mind, for commitment and emphasis in the chosen direction. The author analyses these three processes with sympathy and penetration.

Jacques LAFOREST

College of St. Anne de la Pocatière (Canada)

The Teaching of Apologetics in the Senior School 247

There is much criticism regarding the teaching of apologetics! Some would rule it out entirely from the secondary school curriculum. Why, indeed, teach apologetics? What is the use of it in the religious formation of a young Christian? The author answers the question, and to make us realize the use of this discipline, he recalls how the life of faith, which apologetics must strengthen, operates.

Brother ALFRED, F.S.C.

Lecturer in Divinity, De la Salle College, Middleton, Manchester (Great Britain)

Gathering Experience in Teaching Religion in a Secondary Modern School 264

Although only followed by a small minority, the humanities have the benefit of preferential treatment, whether in the case of general instruction or religious teaching. One of the best points of this article is that it gives us the living experience of a talented catechist who teaches in the "modern" classes in England, attended by the greater number of adolescents, who have no gift for classical or technical studies.

II. SACRAMENTAL LIFE

André GODIN, S.J. and Sœur MARTHE, Daughter of Charity

International Centre for Studies in Religious Education, Brussels. School of Assistants in Psychology, Brussels (Belgium)

Magical Mentality and Sacramental Life in Children of 8 to 14 Years 277

Application of a test intended to appraise certain psychological characteristics of magical mentality in connection with the sacraments. This report gives samples of the material used, the comparative results on 90 children of 8, 11 and 14 years old, and on 20 adults (theologians and educators), as well as comments on the quality of the answers. Educators are here invited to foster, in the child, the emergence of a true sacramental mentality, the component parts of which are, by way of contrast, specially clearly called to mind.

III. THE LIFE OF PRAYER

Marcel HERTSENS

Professor at the Collège Saint Pierre, Jette, Brussels (Belgium)

The Prayer of Adolescents	297
----------------------------------	-----

How to encourage young people to pray? A psychological analysis helps to discover the starting-point. Advantage must be taken of the search for interior balance to lead the adolescent to the meeting with God. If the author insists on this aspect of the pedagogy of prayer, he does not forget the others: love for the person of Jesus-Christ; zeal for the Mystical Body. He ends by giving practical advice, examples and a bibliography.

Francis SOMERVILLE

Director of the Catholic Catechetical Centre, London (Great Britain)

Personal Religion and Adolescents	308
--	-----

Most adolescents are interested in persons rather than abstract expositions. An impersonal teaching, especially with them, does not satisfy their deepest needs. Moreover, in the Jewish-Christian tradition, God has spoken to man as one person to another. This article considers the main topics in any course of religion (God, Jesus-Christ, the Church, Grace and the Sacraments, Morality), and offers suggestions for a more personal teaching.

VARIA

Elie FOURNIER

Former Diocesan Director of Religious Instruction (France)

Doctrinal Sermons for Sundays and Feastdays According to a Liturgical Plan: V After Easter to Trinity Sunday	321
---	-----

Plans for sermons for those Sundays ranging from Quasimodo to Trinity Sunday. The author draws such a concentrated and vital teaching from the liturgy that these pages will not only help preachers, but also all educators, to achieve a deeper understanding of the Paschal Mystery for their own profit and that of those entrusted to them.

Henri BISSONNIER

Professor at the Graduate Catechetical Institute, Paris (France)

Catechetical Pedagogy of the Mentally Deficient Children :	
III. The Sacramental Life of the Mentally Deficient. —	
IV. The Sacrament of Baptism	351

Is it possible for the mentally deficient children to have access to the sacramental life? How to bring them to realize the meaning of a "visible and efficacious sign" in relation with an invisible reality and the Person Who instituted the sacrament? Father Bissonnier has been struck by the permeability of the even profoundly deficient children for symbolism, and by their ability to respond and to express themselves by gestures as soon as they are placed in favorable conditions. As a first attempt to illustrate his methods, the chapter on Baptism is especially revealing.

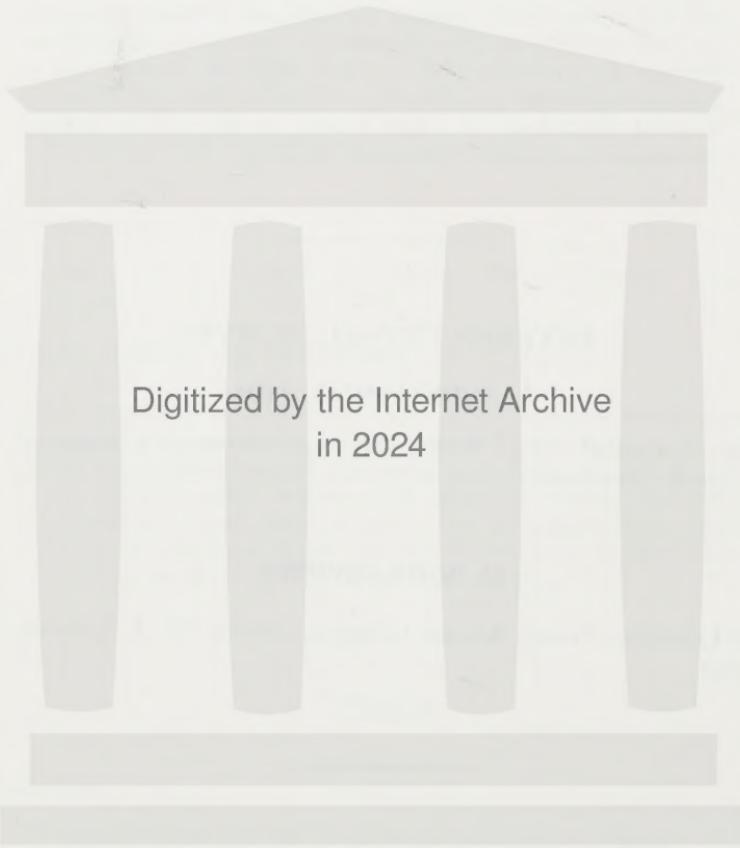
INTERNATIONAL SURVEY

I. AUDIO-VISUAL AIDS

RECORDS : A chronicle by L. PARTOS, S.J. and a Group of <i>International Catholic Auxiliaries</i>	369
---	-----

II. BOOK REVIEWS

FRENCH LANGUAGE : <i>France, Belgium, Canada</i> (L. PARTOS, S.J., L. MEILHAC, e.a.)	378
--	-----



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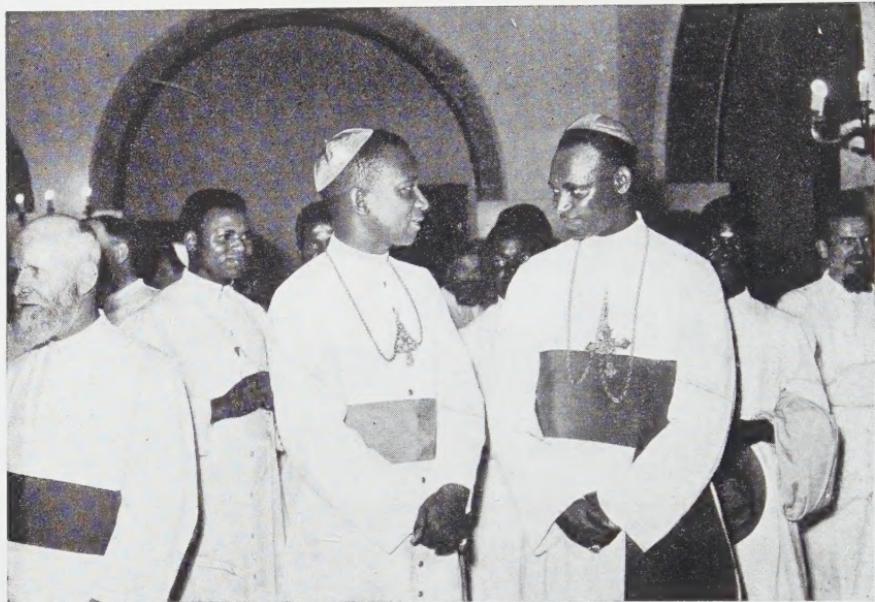
Easter
1935 — 1960



EASTER 1935 — LOUVAIN
INTERNATIONAL CATECHETICAL EXPOSITION
AND FOUNDATION OF THE CENTRE

Top : Spanish and Polish stall.
Bottom : partial view of the German stall.





INTERNATIONAL STUDY WEEKS :
LEOPOLDVILLE, 1955 ; BUKAVU, 1957.
« RELIGIOUS AND HUMAN EDUCATION IN DARK AFRICA »

Top : Leopoldville, a group of Congressists. Centre : His Exe. Mgr. Bowers (Ghana) and His Exe. Mgr. Bigirumwami (Ruanda-Urundi).
Bottom : Bukavu : the Ugandan delegation.



The International Centre « Lumen Vitae »

by Jean PÉLISSIER

Contributor to « La Croix », Paris¹

I. STUDY AND RESEARCH

Lumen Vitae is called the International Centre for Studies in Religious Education. It is, indeed, first and foremost, a Centre for study and research, carried on with a view to the advancement of religious education. It observes closely the problem of unbelief and indifference which is threatening society both within and without Christianity. Is this a work of secondary importance or a « parish priest's job »? Here is Jean Guiton's answer : « The problem of modern unbelief is not *one of the problems* that the human mind has to face. It is *the focal problem* round which all the others centre, either as consequences or as symbols... »²

The « duty of thinking » which devolves on the clergy and educated laity, is in these days, more pressing and more urgent than at any other time in the life of the Church. Not, indeed, that abstract and distant kind of thinking which produces stereotyped solutions, but a deep and sincere kind, the *cogitatio quae per caritatem operatur*, I mean, thinking that sees what the difficulties are, begins by taking them to heart and then, by patient endeavours to gather information and by careful consideration, tries to find a solution for them : it might be called the charity of Faith. »

Meeting together.

It is this charity of the mind, this charity of the Faith, that has been inspiring the *Lumen Vitae* Centre ever since its foundation, twenty-five years ago. Set up at Louvain by an international group

1. We gratefully acknowledge the kindness of the Management of « La Croix » for allowing us to reproduce the article by their highly esteemed contributor.
— Address : 22 Cours Albert I^{er}, Paris VIII, FRANCE (Editor's note).

2. Jean GUITTON, *Les sources de l'incroyance intellectuelle dans la France contemporaine*, in *Lumen Vitae*, II, 1947, page 613.

of theologians belonging to the Society of Jesus, with Father André de Marneffe, Father Ranwez and Father P. Croonenbergh¹ as the leading spirits, its purpose was to contribute to the advancement of religious education throughout the world, from earliest childhood to manhood inclusively.

In 1935, it began at the Jesuit Faculty of Theology at Louvain, under the title : *Catechetical Documentary Centre* which was to set up an international library and documentary service in connection with religious education.

Just then, the state of religious education was crying out for such a venture as this ; it came at the right moment, the moment of Providence.

We have to remember that, twenty-five years ago, it was only in specialized reviews that you could glimpse the research that was going on and the fresh ground that was being broken : hence, for all practical purposes, these remained the possession of a limited few. Where could German, Austrian, American, English, Italian or French works be easily consulted ?... How could the productions of different countries be compared ? It was the desire « to give the writers the chance to meet one another » that lay behind this new undertaking.

The Exhibitions held in Louvain, Antwerp, Malines, Liège, Namur, Tournai, Luxembourg and, later, in Milan, provided the clergy and teachers in these towns with the opportunity of meeting one another and profiting, for a brief spell, of the informational matter that had been collected. With a view to prolonging this contact and repeating it as often as the teachers wished, the composition of a descriptive international bibliography was undertaken and came out in 1937, under the title : *Où en est l'enseignement religieux ?* Its way had been prepared by articles published in the *Nouvelle Revue Théologique* by the kindness of Reverend Father Levie.

The beginnings of the renewal.

At the same time, moreover, in the teaching of the catechism and of religion, fresh developments were taking place : these were due to factors both intrinsic and extrinsic to religion : the aspirations of young people, reaction against materialism and rationalism, the search for a way out of the philosophy of the absurd and of despair; progress in pedagogy and psychology. Above all, however, the

1. At the head of the German, English, Spanish and Italian groups respectively, were: Father Plattner (Switzerland), Father O'Brien (New Zealand), Father Valor (Spain), and Father Baragli (Italy).

Church herself was working towards this interpenetration of religion and life.

In 1946, the Centre left Louvain for Brussels and launched a new international review : *Lumen Vitae*. When Father Delcuve had explained the reasons for founding the review — and also, the difficulties — to Reverend Father Le Cocq, who was then Provincial, the latter had answered in these simple words : « I agree to put my trust in Providence. » Father Desbuquois, director of Popular Action, was also consulted and answered in the same strain ; he had dedicated his book *L'Espérance*, thus : « Trust puts the heart of God in our hands ! »

Taking into account the work done in Austria by Jungmann, in Germany by Arnold, and on the missions by Hofinger, the Centre set about a thorough study of the *content* of the message to be transmitted. From its earliest numbers, the review *Lumen Vitae* has given proof of concern in this direction. The Centre did not, for all that, neglect the study of the *people* and the *milieux* to be evangelized, any more than that of the *methods* to be used.

In 1951, *Lumen Vitae* devoted a double number to research on religious psychology, which marked an epoch in the history of this subject.

A little later, the Centre was publishing the doctoral thesis of Father P.J. Kerkhofs on *Religious Practice in Belgian Limburg*, a thesis which won for its author the quinquennial prize of the School of Political and Social Sciences in Louvain.

Thanks to Reverend Father Godin, who joined the team in 1954, the Centre has been able to undertake research work on religious psychology. Father Godin is carrying us forward from the too prolonged stage of purely speculative psychology to *positive psychology* based on observations.

Finally, under Reverend Father Ranwez, the Centre has done much constructive work on methodology and research in the domain of schools, particularly with a view to bringing religious education into line with secondary school standards, though the domains of the family and of boarding institutions have not been overlooked.

II. THE INTERNATIONAL CATECHETICAL CENTRE

If the *Lumen Vitae* Centre has a special characteristic, it is surely its internationality. This has distinguished it since it was planned and set on foot at the Faculty of Theology of the Jesuit Fathers in Louvain : there were then Jesuits from ten different countries helping Father Delcuve in its development and organization. The

present General of the Society, Very Reverend Father Janssens, at that time, Rector of the Faculty in Louvain, gave his wholehearted encouragement and support to this new undertaking of the Society.

The *Lumen Vitae* Centre has become, so to speak, an international meeting place for catechesis, research work and studies on religious education. That is its originality and, to be exact, its *vocation*.

International library and information bureau.

It is this, in the first place, as we said, through having built up a *library* and *information service* on an international scale. This was the initial achievement and remains an outstanding feature of the Centre. The research projects, writings and new ventures of the different countries are, in fact, complementary to one another.

During the second World War, the *Catechetical Information Centre* devoted itself to composing text books on religious instruction in French (*Témoins du Christ*) and in Dutch (*Leven in Christus*). In 1946, the Centre changed its name to embody its innately international character, and was transferred to Brussels under the style : *International Centre for Studies in Religious Education* and launched its international review. On July 14th, 1948, it acquired civil existence (non-profit making Association according to Belgian law. In 1950, it became a member of the Conference of Catholic International Organizations. It is also inscribed on the register of U.N.E.S.C.O.

By removing to Brussels, a capital exposed to the spiritual and intellectual currents of the Latin, Anglo-Saxon and Germanic worlds, the Centre gained great potentialities of action and extension. Its activities were intensified in various directions : *publications, a wealth of sources of information, national and international collaboration with educators in higher courses of religious culture.*

International Information Service.

The information service consists in the library and a collection of teaching aids : in charge of it is Father Partos, a Hungarian Jesuit, assisted by M. André Dossin, member of a secular institute (the Company of Saint Paul).

The Library : the Centre's specialized library for religious education includes about 20,000 volumes, divided into six sections according to language : German, English, Spanish, French, Italian and Dutch.

The classification is modern, decimal : the principal divisions within each linguistic section are :

- General (0) ;
- The four ways of transmitting the Christian message : Bible and Gospel (1), Liturgy (2), History and Life of the Church (3), Doctrine (4) ;
- Education according to the different age groups : Children (5), adolescents (6), adults (7) ;
- The sciences auxiliary to catechesis (8), pedagogy, religious psychology, religious sociology ;
- Varia (9).

The Review Room : About 300 reviews in the principal languages.

Teaching aids : pictures, films, etc. The basement department where all these are kept, is undoubtedly one of the specific treasures of the Centre.

National and international collaboration.

The members of the team keep in close contact with Catholic bodies (national and international) engaged in religious education, as well as with the most varied educative milieux : parents, priests, men and women religious, lay catechists, schools, groups for religious training, Catholic Action movements. Many occasions for such contacts are furnished by the meetings, study sessions and congresses in which they take part.

The *Lumen Vitae* editorial committee, moreover, has recourse to contributors for the production of each number.

This national and international collaboration is all the more brilliantly and intensively displayed at the study sessions organized by *Lumen Vitae*.

The international session at Antwerp, in 1956, entitled *Catechesis for Our Times*, counted 450 participants : priests and religious, nuns in various costumes, layfolk ; men and women in a Pentecostal atmosphere wherein French, Dutch, English, German, Spanish, Portuguese and Italian were all spoken. The session was organized with this double objective :

- to bring to a head the religious renewal in pedagogy and to distinguish the main lines : biblical, liturgical and doctrinal, and at the same time the psychological and methodological conditions of a catechesis based essentially on a development of the life of Faith, Hope and Charity ;

- to put teachers and catechists from different countries in touch with one another and provide them with the opportunity for fruitful discussions with a view to exchanging the results of their research and experiments.

The congressists were delighted at having profited, thanks to this session, of this panoramic view and these fraternal contacts. This meeting inspired the congressists from Great Britain with the idea of founding a national catechetical Centre ; it was opened last year in London, after two English meetings of *Lumen Vitae*.

At Leopoldville, in August 1955, the two Centres of Mayidi and Brussels, working in closest union, and with the encouragement of the Sacred Congregation of Propaganda, succeeded in bringing about the « *First International Week of Studies on the Religious and Cultural training of the Blacks in Africa.* » Its success surpassed the expectations of the organizers.

It was the logic of life, as much as the notorious gaps observed in the education of children which suggested the theme of the Congress at Bukavu : religious education in the family or *Christ in the Home*.

On the evening of 29th July, 1957, 450 congressists found themselves gathered together in the large chapel of the college of Our Lady of Victories at Bukavu ; they had come from different regions of the Belgian Congo, from Ruanda-Urundi, Uganda, Tanganyika, French Equatorial and West Africa, Ghana, Nigeria, South Africa and various countries of Europe.

Associated Centres.

These passing international contacts, though they have lasting results, have been rendered permanent in some sort, by the foundation of *Associated Centres*, thanks to the initiative of catechists, priests, religious, nuns and layfolk, all particularly zealous and gifted for developing the religious training of children, adolescents and adults in their respective countries : Brazil, Canada, Belgian Congo, Greece, India, Norway, the Philippines, Portugal, Singapore, Switzerland. With these Centres, *Lumen Vitae* keeps up constant relations which facilitate unity of outlook and action, while making allowances necessitated by the great diversity of problems to be solved.

In 1955, the Centre inaugurated *advanced courses for women teachers*. These have been held every Saturday of the school year since 1955 and are completed in three-year cycles.

On the 3rd October last, this institution merged into a *Higher Catechetical School* which collaborates with the four catechetical centres in Brussels, under the supreme direction of the diocesan authority ; catechists meet together here twice a week.

III. RADIATING INFLUENCE THROUGH PUBLICATIONS

The *Lumen Vitae* Centre, the Reverend Fathers Delcuve and Drèze kindly informed me, is developing along very broad lines its catechetical and pastoral radiation on the plane of literary production ; first of all, by its international review *Lumen Vitae*, a 200-page quarterly which is published in French and English.

Lumen Vitae, forming as it does, a constant link between the various catechists of the world and those who are responsible for the religious training of children, adolescents and adults, has taken an active share in the immense effort which, since the beginning of the century, has tended towards a renewal of the methods of religious training and towards a rethinking of the content of the Christian message with a view to a better presentation of it to the Christians of our times. Its special numbers are well-known, treating as they do, in several articles on doctrine, methods and concrete experiences, some subject of great pastoral and catechetical importance. In evidence of this, we need take only the four numbers of 1959 or those announced for 1960 : *Liturgical Orientations in Catechesis* ; *Church History, the Message of Salvation* ; *Catechists and Religious Educators* ; *Catechesis and the Parish* ; *Childhood : Religious Initiation* ; *Adolescence : towards a personal religion* ; *Youth : on the threshold of life* ; *Adult age : maturity of the Faith*.

Let us add that the review *Lumen Vitae* comprises two editions : French and English. For the preparation of the latter, the Centre is helped by the co-operation of the priory of the Adorers of the Sacred Heart of Montmartre, a Benedictine Congregation, with its mother house in London.

Catechesis at the service of the Faith.

Professor F. X. Arnold has very aptly said that « today, the greatest task of the pastorate is to place itself at the service of the Faith. » Catechesis, whose purpose is to fulfil the prophetic and educative function of the pastorate, must therefore, aim at training and educating the Faith by proclaiming the Word of God in a way that is alive and suited to the hearers. This is the object of several important books published by the *Lumen Vitae* Centre : F. X. Arnold, *Proclamation de la foi et communauté de foi*, a very sound contribution to the theology of preaching, of the parish and the lay state. On the same lines, but more directly orientated towards childhood and adolescence, the book by J. A. Jungmann : *Catechesis* ; this little summary had become a veritable « classic » on the subject.

Another work, to which outstanding modern catechists (Arnold, Poelman, van Caster, Tilman, Dondyne, Mgr. Garrone, etc.,) have contributed : *Catéchèse pour notre temps*, sheds a full light on the primordial aim and the eminently pastoral dimension of catechesis. It re-assesses the important function of the lay catechist. All those who have any degree of responsibility for the progress of catechesis adapted to our times will be glad to make this volume a bedside book.

However, the salvation of God is not granted to Faith alone, but to Faith filled with hope and « formed in charity. » This will be made very clear by the careful reading of the three special numbers of *Lumen Vitae*, in which the foundations and greatness of the theological virtues are presented : 1. *For the Growth of Faith* ; 2. *Towards a Christian hope* ; 3. *To Radiate Divine Charity*.

Teaching religion in school.

Given the importance of school teaching and the need, in this domain, of renewing the spirit and method of religious education, the *Lumen Vitae* Centre has made a very precise and practical study of the basic principles and the necessary orientations of the education of Faith in the child and the adolescent. It has endeavoured to penetrate school teaching with the life-giving contribution of the biblical and liturgical movements. Its collection of textbooks for religious teaching in secondary schools, *Témoins du Christ* ; which helped to produce a renewal in school teaching from 1941 onwards, has just been completely remodelled, revised and presented in an entirely new form, perfectly adapted to the pupil of today.

A Dutch collection, « *Leven in Christus* », recommended for the same qualities, has also been brought out under the direction of Reverend Father van Caster, Director of the Dutch Section of the *Lumen Vitae* Centre.

So as to keep constantly in touch with the reality of the facts, while striving to guide teaching towards a renewal, the Centre, ever since its foundation, has made a great number of enquiries, and has made known, particularly through its review, experiments and worthwhile achievements in the field of school catechesis.

These enquiries, achievements and orientations are to be found in, for example, *Où en est l'enseignement religieux ?*, the first book published at the Centre ; in the special numbers of the review : 1. *The Teaching of Religion : a World View* ; 2. *Teaching the Catechism* ; 3. *Teaching Religion in Secondary Schools* ; 4. ... in *Vocational Schools* ; 5. *Doctrinal Teaching : Message of Salvation*, etc.



THE INTERNATIONAL CATECHETICAL YEAR (inaugurated: 1957)

Top : the lecture-room, with ear-phones for simultaneous translations.
Bottom : representatives from the different continents : left to right :
Asia, Europe, Africa, Australia, Latin-America, North America.





THE LUMEN VITAE SCHOOL OF HIGHER CATECHETICS

Inauguration of the school, Oct. 3rd, 1959 (the address of R. Rev. Canon Kempeneers, member of the diocesan Committee). Top : left to right : R. Rev. Canon Beckers, chief diocesan Inspector, Mgr. Boone, Dean of Brussels, His Exc. Mgr. Suenens, Auxiliary Bishop of Malines, R. Rev. Canon Vaneeckhout, diocesan Inspector, R. Father Deleuve, Director of the School. — Bottom : the audience : first row : some representatives from the catechetical centres in Brussels.



*Problems regarding the Faith
and the Christian life of adults.*

Conscious of the religious problems which the modern world raises for adult Christians, the Centre has tried to offer, if not complete and definitive answers, at least, elements of the answers to the questions that the Christian of to-day is asking himself. For instance, the problem of the approach to the Faith may be found in the book by Ch. Moeller, *Au seuil du christianisme*. Another important book by Ch. Moeller, *Mentalité moderne et évangélisation*, shows us how to present Christianity as wonderfully young and particularly suited to answer the distress of our times. Other very topical problems are studied in various special numbers of *Lumen Vitae*. Among the most interesting we may mention : 1. *Adults and Converts* ; 2. *The Lay Apostolate* ; 3. *Human Community and Religious Education* ; 4. *Technical Mentality and Religious Education* ; 5. *Pilgrimages and Religious Education*.

Family training.

In the world of the XXth century, the Christian family may become in persecuted countries, the last retreat, the ultima ratio of Christianity. Its deep and truly personal training must everywhere be safeguarded. The first thing is to teach the true meaning and the greatness of Christian love and the Christian home. This doctrine will be found in the book by A. Delépierre, *Le Mariage chrétien*. Family education in a Christian atmosphere is concretely presented in *Ensemble vers le Seigneur*, by Father Ranwez, as well as in the same author's book on doctrine and information : *Pastorale de l'enfance*.

*In the service of Christian groups
on the missions.*

In the evolution of the world as it is at present, the young Christian groups in Asia and Africa are being, one might say, roughhandled, and sometimes pitifully trodden underfoot. It is important, that they should have a fighting Faith, that their hope of adaptation be extremely supple and their techniques in evangelization both traditional and resolutely youthful.

With the desire of helping these missionary groups, *Lumen Vitae* has prolonged the action of its Congresses and Study Weeks on African soil (Léopoldville, Bukavu) by books on training for the use of the clergy, religious and lay apostles.

Here, first of all, is a book on doctrine which puts forth simply, but profoundly, the major themes for catechesis and preaching : J. Hofinger, *Notre Message*. Next, two big books composed in collaboration by specialists on things African : *Formation religieuse en Afrique noire* and *Le Christ au foyer*.

Finally, the latest addition to this important catechetical and pastoral production, Reverend Father Hofinger's book : *Pastorale liturgique en chrétienté missionnaire*. The originality of this work lies in its embracing the vast missionary field, appreciating the liturgical situation and showing the urgent need of a renewal in the forms of worship by deepening and adapting them so as to develop its supreme value of adoration as well as its catechetical and pastoral effectiveness.

IV. WORLDWIDE COMMUNITY OF STUDENTS AND PROFESSORS

Anyone who enters the Centre and goes into its hall, library and classrooms during the break between the two morning lessons will find lively groups of students talking happily away while smoking a cigarette or munching a biscuit. It is a most united community, though at the same time, extraordinarily diversified, for the thing that strikes you straight away is the variety of races and nationalities. The 60 students milling round, engaged in discussions (the limited accommodation allows only this number) belong to 26 nationalities : 8 European countries, 5 African countries, 6 countries of Asia, 8 countries of America, and Australia.

The diversity of Orders and titles is just as great ; of the *priests*, there are 8 secular and 27 religious ; among them are men with their licentiate or doctorate in theology, directors of catechetical centres or professors of religious knowledge, men bearing responsibility at parish or diocesan level ; there are 4 *Brothers* and 13 *nuns*, all endowed with wide teaching experience ; and 7 *secular women-catechists*, international auxiliaries, responsible members of their parishes, all desirous of completing, by their year's work, their doctrinal and methodological knowledge. All the members of this little community, so diverse at the beginning, soon come to understand each other ; and, little by little, each acquires, if he does not already possess it, a knowledge of the language which predominates in Brussels : French. This is a lasting acquisition and no-one regrets his trouble.

The *professors*, too, come from various countries : Germany,

England, Belgium, France, Holland and Italy while certain experts on catechesis, from Canada and the Philippines always include on the programme of their visits to Europe, some lectures at *Lumen Vitae*. The majority of the lessons are given in French, German or English, sometimes in Spanish. The system of simultaneous translation (with translators' cabins and earphones) is used for the greater number of the lectures. M. Meilhac, Secretary to the Centre, is responsible for supervision.

The end in view : study and research.

In the first place, there must be a basic catechetical training, for it is absolutely essential to have exact and fruitful ideas concerning: a) the biblical, liturgical and doctrinal *content* of catechesis; b) the *subject* who is to receive the training ; hence the advanced courses on psychology and religious sociology ; c) *methods*, those for general catechesis as well as those for teaching according to different ages and milieux (childhood, adolescence, adults, social environments) ; d) *the history of catechesis* presented in its main stages and studied from certain fundamental textbooks.

The session lasts 25 weeks (October to June) ; each week includes twelve hours of teaching and two hours of exercises. The lessons are given in the morning, from ten o'clock to midday. The afternoons are reserved for practical exercises, and personal work carried out either individually or in seminar groups. The latter concentrate on some particular subject of *research* : religious training at secondary school level, training of catechists, etc. «Regional» groups study the practical application to their region of the orientations given in the lessons. This year, there are two regional seminars : the Asiatic, under the direction of Father Ivan Extross, professor at the Senior Seminary at Allahabad (India) ; the African, conducted by Father Seumois, of the White Fathers, the specialist for Africa, who has published valuable studies on *adaptation in worship*.

Each student, under the direction of professors or tutors, writes a thesis bearing on his future functions.

There is an *extensive information service on the international catechetical movement*. In our modern world, problems tend more and more, to assume universal dimensions, though they retain, nevertheless, a very marked divergence at the level of geographical cultural groups. We should be wrong to limit our view to what is special to our own circumstances and so neglect the lessons we could learn from other countries that are, in many respects, similar

to our own. On the other hand, we should be just as wrong if we took no trouble to try and adapt ourselves to so-called universal formulas. The efforts of different countries are complementary and it is advantageous to be as well-informed as possible, especially if there is question of making a foundation or of orientating or giving fresh impetus to a work.

The basic catechetical training, given as it is, by competent professors from different countries, is already international. In addition, contacts are arranged with personalities, institutions, achievements of various countries, either through conferences or visits in Brussels, or through the three study journeys. The mere fact that the Institute brings together students from about 25 countries, makes the mutual exchange of information easy.

We must bring our action into line with the contemporary religious renewal. The catechetical movement properly so-called, cannot be isolated either from the biblical movement or from the liturgical movement, any more than from endeavours to re-plan and reorganize the pastorate. The numerous implications of this are brought out in the lessons. Visits to specialized institutions in a neighbourhood (liturgical pastorate, pastorate of home missions, interparochial secretariates, etc.) help the students to fit the catechetical apostolate *into the framework of the pastorate*, of the care of souls.

The catechist, priest or layman, must inspire the *apostolate* which is carried on in private groups. For that reason, he must know these various forms of apostolate. As a member of the Conference of Catholic International Organizations, the *Lumen Vitae* Centre introduces its students into a good number of C.I.O.'s : *Young Christian Workers* (Y.C.W.), the Christian Workers Movement (C.W.M.), the Catholic International Bureau for Children (C.I.B.C.), etc.

For what do these studies prepare the students ?

These courses are destined for priests, religious men and women, lay persons, who wish to specialize or whose superiors wish them to specialize) in the field of religious education. Superior culture is desirable so that adequate profit may be drawn from this year of catechesis. However, the minimum required for admission is an Arts Degree (B.A.), a Teachers' Diploma or some equivalent diploma which would provide a guarantee of fruitful work with a view to the examinations to be passed and the thesis to be presented. On such conditions, the work of the catechetical year is a

real preparation of the candidate for his future functions : teaching religion at some definite stage, directing a school for catechists, assisting in a diocesan centre for religious training, inspecting religious teaching, religious initiation of adults, Catholic Action, etc.¹

Three Study Journeys.

No doubt, it is most enlightening to study the works of justly esteemed catechist experts and to have lessons from some of them, in Brussels. But there is nothing like meeting these masters in the field of their daily activities and to visit, under their guidance, the Centres and institutions they direct. This is the aim of the journeys made to France, Holland, Germany, Austria, Switzerland and Italy, organized and supervised by Father Buys, Secretary of the International Catechetical Year. It was thus that the students of *Lumen Vitae* paid a visit to Paris from the 6th to the 14th of February. They received a warm welcome at the Higher Catechetical Institute where they heard conferences by Father Brien and Father Colin, and made friendly contacts with the « Parisian » students ; they also took part in practical exercises and assisted at the Sunday Mass in the parish of Saint-Severin.

What is still wanting : a body adapted to the spirit.

No doubt, everything is not yet just perfect. From year to year, the organizers endeavour to make improvements. They are more-

1. If there were any need, the *Journal des anciens élèves* would tell us that the first fruit of the Centre's work is the joy of the students themselves, and the efficacious profit they draw from it. It shows, too, in a concrete way, the kind of life that is led at the Centre, the international-mindedness there acquired, and hence, the influence of the Centre. Among former students, one is professor of philosophy in Haiti, another, professor of religion in Brazil; one is director of the catechistic Office in his diocese : one nun, in England, is in charge of a catechists' training centre for the Legion of Mary; there is an Ursuline employed at the Secretariate of Religious Congregations; a young woman from Chili, says, « Thanks to *Lumen Vitae*, religious teaching is making great strides out here »; another is instructing novices; a Brother of Saint Gabriel is a member of the Provincial Catechistic Office of Quebec; a Brother of the Christian Schools is sub-director of novices and responsible for carrying out the programme elaborated at *Lumen Vitae*; a Father of the Missions Etrangères de Paris has been sent « to visit the catechists in their bush stations, improve their methods and re-group them »; an Oblate Father is studying at the Higher Institute of Liturgy in Paris; a Jesuit Father from Cuba, is studying at the Higher Catechetical Institute in Paris, etc.

over, helped by friends from various countries¹ and by the students themselves. These are asked to make suggestions at the end of the year. Thanks to this combination of competence and friendly help, the institute will certainly advance, gradually, alongside others which are older and accomplishing good work, all in the service of the Church.

Anyone who has spent an evening with the students at *Lumen Vitae* will find it unforgettable. Joy, fraternal friendliness and mutual improvement by the contribution of various cultures... Nothing is lacking : the common table, national songs, the guitare... It is the world in miniature...

And yet, yes, there is something still wanting, something essential. While the majority of the young priests and men belonging to religious Orders live together in the same hostel, the rest are scattered about wherever lodgings can be found or where they can be received in religious houses. One group of nuns and young women enjoys the hospitality of the Cenacle, but others again are isolated. It seems to me that, in order to strengthen the community spirit and establish it in all its reality, « *homes* » will just have to be built. It is a good thing to receive lessons, but it is still more necessary and efficacious to live them. The Centre has stirred up the spirit : it remains for it to offer its students *a body adapted to this spirit.*

Conclusion.

While it is necessary to have national institutions with international influence, it is just as necessary to have international Centres for the use of all countries. In the Brussels Centre, men and women students — representing a human and religious capital of incalculable worth — are already finding information and training. It is essential that the Centre, by building and providing new accommodation, should make it possible to do away with isolation and live together a liturgical, social and community life.

The Centre, which counts, for the success of all its action, on the prayer of several contemplative communities and on the sufferings of a group of very sick people (the Messengers of Joy), attaches great importance to these aspects of apostolic training.

1. Under the name of *Amis de Lumen Vitae*, a group of friends — with a most devoted secretary in M^{11e} de Ridder — helps to spread the influence of the Centre, particularly by contributing to the bursary fund for students in the International Catechetical Year.

Towards
a Personal Religion :
Adolescents

Rethinking the Life of Faith, as a First Step Towards Stabilization

by Pierre BABIN, O.M.I.

Professor at the Catechetical Institutes of Paris and Lyons¹

The present article is taken from the complete work entitled : « Youth and Faith. »² After describing what he calls the « crisis of conversion, » the author goes on to analyse the various stages of the development of faith in the adolescent. The following pages are devoted to the later adolescent period.

(Editor's Note).

INTRODUCTION

The Coming to Maturity in Later Adolescence.

The later stage of adolescence, — say between 16 and 20 — is a turning point in the life of an adolescent, marking as it does, an intellectual deepening and a first step forward towards stabilization.

The upheavals the period of puberty brings in its train are followed by a certain calm, not to say gravity. The age of 17 or 18 is — according to educators — a golden age. And if no important psychic problems arise or if the adolescent escapes the over-persuasive influence of certain adults, it is possible to discern how he or she is going to shape : either it will result in the stand being taken up on the Christian side in a life of faith, or in its complete collapse.

This onset of maturity will appear at a double level :

— *At the level of knowledge* : enquiries, doubts or impressions will mature and be thoroughly tested by the reflecting intellect.

1. See biographical notice in *LUMEN VITEA*, VIII (1953), p. 639. — *Address :* French-Canadian School, Sainte-Foy-lès-Lyon, Rhône, FRANCE (Editor's Note).

2. *La Foi et les Jeunes*, by Father P. Babin, O.M.I.; to be published by Les Editions du Chalet, Lyon, autumn 1960.

- *At the level of spontaneous adhesion* : the instinctive reactions, together with the development of the intellectual and social aspirations, fall gradually into place and then, it is the time for decisions to be taken and new ways opened up.

Reasons for this Development.

It is clear that the two spheres of activity will meet and intermingle in an intricate combination of intellect and will in the act of faith. It is no easy task to determine the specific part played by each. But the important thing is to determine the causes of this change.

— On the one hand, a stabilization of the fitful reactions of puberty, bringing about as it does, a certain sense of reality and a development of the social aspirations.

— On the other hand, the intellect emerges from the impressions caused by the influence of the sensibility, to judge and bring the former under control.

The Coming to Maturity.

From what has been said, it should not be inferred that this stage in the life of the adolescent is reached without suffering. If it ends in a sort of stabilization, it is by no means without struggles, efforts and separations.

This evolution seems to proceed according to a triple rhythm, like waves overlapping one another :

- a) a phase of doubt and utter insecurity ;
- b) a phase of reflection and intellectual deepening ;
- c) a phase of decision, of commitment, of consolidation of the position taken up.

Each of these various phases will be analysed successively. Let us however, insist from the start that this kind of splitting up of the whole process takes place only in our minds, for in practice, we find, not three distinct stages, but three phases, like the movement of three interpenetrating and overlapping waves.

I. DEEP INSECURITY

Insecurity originating in a new awareness.

The adolescent's sense of insecurity is mostly affective and originates in the chaos and multiplicity of sensations. The young boy of 15 seems to be the victim of his needs and his moods.

« I feel a perfect pig, » writes a young girl of 15. « Perhaps I would be less selfish if only I could love someone. I do feel I must be in love, but when I talk like that at home, they tell me I always think everybody is against me or that nobody loves me. It isn't that. I know people love me more than I really deserve, but I want to be preferred and to feel that I am something or that I mean something for somebody. I realize I am giving too much importance to myself but I am fed up and I lose myself in vain dreams or burst into tears for no particular reason.

Just now it is worse than ever. My sister is in love with a young boy and they are nearly engaged ; I must say I am glad for her sake, but I feel terribly jealous.

You are going to be even more shocked when I tell you that I feel like taking to drink. I am not joking. I have become a materialist. I don't care a straw about anything for the moment. I want to drown all my sorrows in drink. I don't want to think any more about these problems, and I don't want to spend my time crying and giving way to despair... »

What a stormy state of mind is described here, to which there is apparently no issue.

The storm however, will gradually subside. Once over the age of 17, young people are less inclined to be the victims of their passions ; the biological pulsations slow down considerably to be followed by a certain physical calm. But at the same time the adolescent, in various ways, seems more unsettled, more at a loss than ever. What is the cause ?

After the tidal wave of adolescence, the old basic foundations of faith appear to be shaken while the intellect has freed itself from a world of passions and has come to realize that nothing positive has been built up. There is nothing to replace the crumbling edifice.

It is true that there is a sort of respite in the movements of the passions, only to give greater emphasis to the responsibilities and obligations to be undertaken. Puberty leaves behind a dilapidated structure. Then the question arises ever more acutely : Who is going to help us to make a success of our lives ? What steps shall we take to build up the future ? This is the all-urgent question which leaves the adolescent in the greatest perplexity. He suddenly realizes his helplessness when it comes to making a decision. As a result, the affective insecurity of his mind becomes more and more intellectual and reflective.

Let there be no mistake here : the starting-point of this crisis of the faith does not originate — as will be the case later on — in specifically intellectual difficulties ; it is the awareness of a most unpleasant — if not unbearable — state of mind. When calling urgently for an answer, the cause, at that age, can nearly always

be traced to events in the sentimental life, to remorse or perhaps even to physical weariness — so many causes which will determine a rapid awareness of a very poor religious background. This state is not a lasting one. The adolescent is confronted with the urgency of clearing things up and a need for relaxation.

« I often take a girl of 18 out and we fool about together, » says a boy, adding : « It is unbearable. I can't make sense out of anything. I even wonder whether God exists. Tell me what's the matter. Help me out of this muddle... »

Whether it be sentimental shock or remorse or deep affective or intellectual insecurity, the problem is summed up in these words. What young people need is somebody to help them to see straight. They will appeal, not to an expounder of theories capable of proving the existence of God, but to someone who will establish a contact, someone capable of discovering to them the source of the trouble and inspiring a sense of security by pointing out the road to follow.

Moral Insecurity.

The intellectual insecurity is generally tainted by a certain moral confusion resulting from failure. At this level particularly, the adolescent is seriously challenged. As his evolution progresses, the young boy discovers from experience that the position and the perfection he had dreamed of appear beyond his reach ; or — to say the least — extremely difficult. In the factory the young worker comes face to face with social and moral disasters and the brutality of life. All his hopes as well as the last supports of the solidity of his faith seem to crumble away. « What is left to believe in now ? Not only what I was taught has lost all consistency for me but even what I *myself* looked upon as true means nothing to me either. »

In less exposed milieux certain failures on the moral plane (mostly concerning chastity) are deeply felt. « I am sinful and I feel as if I were dragging a heavy weight. I have tried everything. When tempted, I prayed, I treated myself harshly in order to forget, but my imagination is stronger than my will-power. »

In many cases, such failures mean long periods of lapsing from the faith, falling into a state of despair, with, as a result, doubts as to the existence of God tending to assert themselves. In other cases, with souls inwardly docile to grace and supported by a definitely Christian instruction or education, such failures are then means of purifying the adolescent's will-power and resulting in an

awareness of the needs of those around him in charity, and finally bringing about a return to an everwelcoming God.

In both cases it must be stressed that young people have reached an all-important turning-point. A choice must be made — either the adolescent will lapse or he will become more seriously Christian.

II. A TIME OF REFLECTION AND INTELLECTUAL DEEPENING

*A period of doubt brought about
by the social contacts of the adolescent.*

At 18, the adolescent's personality has become stronger : scruples and fears are fading away. The implacable egocentrism of the puberty period is replaced by a strong urge to take up a position in the social world. The introduction into the workers' milieu or the life of study in view of academic successes represents a turning-point. The apprentice brings home his first wages. The young rural worker proudly shows his father the field he has just ploughed with his tractor. They are men doing manly things. Their achievements in their work or the winning of Diplomas represent their initiation into the social life of an adult.

The necessity of such socialization together with the intellectual exigencies are the reason why young people become more and more sensitive to ideas, maxims and ways of the world at large.

*Social contacts become a matter
of personal conviction.*

So far, the influence of the outside world manifested itself mostly in influencing the practical deportment of the adolescent. When the latter came to adopt the manners of the outside world, he underwent, as a result, a sort of unconscious inner deterioration as far as matters of faith were concerned.

Now the deterioration is becoming much more conscious and explicit, not only in the domain of social behaviour but also *in the domain of personal conviction*.

In a school, a boy of 16-17 circulates among his friends a manifesto which is a true picture of this intellectual onset of maturity.

« This is my grievance. First and foremost, I want to insist that I seriously mean what I am going to say. I have openly, casually avowed what was most dear to my heart. I shocked some people, provoked

scandal among others ; I have been a great disappointment to someone who had a good opinion of me ; I am throwing off the mask and laying bare my inmost thoughts. I came to this school with the faith of my childhood ; I pondered on it ; I watched life around me ; I read and re-read and studied the Gospel ; I did a great deal of personal thinking about it and I have come to the conclusion that the Catholic Religion is perhaps the ideal one... on paper. I have seen what it becomes in practice. Not one of those present here would call himself a non-Christian, but do they live up to their beliefs ? When you see so-called Christians walking about in the streets, can you really distinguish them as such ? How many would give up their lives for their faith ? What does your Christian life consist of ? Nothing more than a few meaningless, mechanical gestures....

Christ, if he ever existed, invented a superhuman religion, being himself in all probability a superman, and that is where he was wrong, because the world is just the same to day as it was then.

I was still very young when I called these things into question, but they used to frighten me. For a very long time I did not attempt to give them a proper answer, but to day I want to be sincere, I cannot go on living in the quiet cosiness of a comfortable religion. »

Until quite recently this boy was still the prey of secret influences and implicit questions. Today he voices his secret opinions and the position he has taken up. He has « moved on. »

Doubts no longer afraid of being voiced.

During the period of « rethinking » described above, there is, together with the intellectual position taken up, the desire to establish a certain conformity between his outward attitudes and his innermost thoughts and sentiments. The young boy wants to be sincere ; he is now strong enough to voice his opinions and to act accordingly.

A boy of 17 writes :

« Is it a duty to go to church ? A playhouse where everybody seems to be acting a part. I don't deny there are some who are sincere, but I can't bear to think that there are some who play their part badly. I hate that form of hypocrisy. If I were to go to Mass and not participate in it, I had rather not go at all. I am not looking for originality. Not that I want to pray in my own way, but above all I want to be sincere. »

Though this is carrying things to extremes, one can clearly discern here a state of things still fluid. It is rather like loud explosions or screams, unsuccessful in hiding a certain pusillanimity. Notwith-

standing, these new attitudes are a sign that a conclusion is imminent.

What are the 'Maxims of the World'?

During the period of adolescence, we insisted on the deterioration caused by the influence of the world ; we want to stress here the intellectual aspect of the temptation of the « idols of this world. » The boy of 17 or 18 tends his ear to the « mentality of the world, » its usual objections against faith, its maxims and its slogans. These objections are invariably the same : each period and each milieu however, will stress this or that aspect to a greater or lesser degree.

In 1951, P. Gouyon noted the following objections current among catholic students :¹

How is it that God allows such disasters	....	....	....	....	....	50,2 %
All religions are equally good	....	....	....	....	....	26,4 %
Priests and Catholics are no better than others	....	....	....	....	....	37 %
Faith is all very well for old women and children	....	....	....	....	....	27 %
Religion is a question of money ; it is the exploitation of the credulity of the people by clerical leaders	....	....	....	....	....	26,8 %
Religion is a private affair ; it has nothing to do with my business life, my studies, etc.	....	....	....	....	....	22,5 %
I gave up the practice of my faith because my Parish priest did this or that	....	....	....	....	....	27 %

In brief, maxims and objections of the world, repeated by the young people can be summed up in the following points :

a) *Denial of the Church and the Sacraments in favour of a natural religion.*

A boy of 17 writes : « I don't need confession ; I think it is useless. I can't see the point of people confessing their sins to a man — called a priest — who has been elected by others, and indirectly by the Pope, who himself is elected by men. God comes into the picture only because I have been told that it is so. » We meet here with the usual objection : our young people instinctively think of religion as something natural. They do not feel any need of the Church in order to practise such a religion. On the other hand, they realize that faith is not the result of intellectual syllogism.²

1. « *La foi des élèves de l'Enseignement de l'Etat en France et en Belgique* » by P. Gouyon and P. Delooz (Foyer Notre-Dame, Brussels, 1951).

2. When we are bombarded with questions about the Real Presence in the Blessed Eucharist, on God's way of acting, let us not underestimate the difficulty they have in going beyond merely natural or rational views. The plunge to

b) *Scandal given by priests and Christians, leading, in practice, to the idea of the relativity of religion.*

A girl of 18 writes : « I consider the way of life of many so-called Christians around me ; I try to discover the charity, the certitude their faith ought to give them ; and what I find is selfishness, hatred, narrow-mindedness and hypocritical love. »

Simone de Beauvoir analyses the situation as follows :

« I was lost in contradictions. Neither my mother nor her friends had any doubt about the Holy Ghost choosing the Pope ; but my father thought He had nothing to do in worldly affairs and so did my mother. In their opinion Leo XIII, by devoting Encyclical letters to social questions was overstepping his bounds. Pius X was a saint, and he had ignored the question. I had to swallow down this paradox : the man called by God to be his representative on earth was for ever to disinterest himself from earthly matters. »

Who is to be believed ? The Church ? Or the common sense of each individual's spontaneous moral « élans » ?

c) *The Problem of Evil and Liberty, arousing metaphysical doubts concerning the nature and existence of God.*¹

The problem of free will and the problem of evil are generally linked together.

« Why did God create us since he knew beforehand that man was going to deceive and betray him ? To me it does not sound like love but mere stupidity. »

I am pining for truth and as my life unfolds itself, thicker and thicker grows the darkness. Our conscience seems to wither away. One can't help admitting that the creation is a complete failure. I did not dare say so before for fear of blasphemy, but I realize now that life is a scandal, that each one is marked out for suffering. How can one avoid calling into question the infinite goodness of God ? »

And so it is that the presence of evil, together with the problem of free-will lead to the conclusion that God cannot exist. The objection is always of the same nature : it is not stated as a metaphysical problem, (Is there such a thing as 'liberty' ?) but as a moral problem of happiness and human greatness. Failure to achieve happiness or human celebrity is obvious, with the result that God seems to be powerless to intervene. Therefore people conclude : Does God exist at all ? There is a long way to go, before we get to the point of the real notion of God revealed to us, who allows evil only out of respect for human liberty and for our happiness.

make is such that many prefer to ignore certain questions which appear incomprehensible, or even strange.

1. This problem however — except for a few adolescents who have suffered more than others — will be more acute later on (at 20 and over) manifesting itself in accents of sincerity and even painfully sharp personal suffering.

d) *The loss of the religious ideal of the adolescent stage and the overwhelming urge for happiness resulting in a practical denial of the existence of God.*

« I am in love with life, whatever its aspect, and I want to live. Almighty God will never have the first place in my affection, never come before my paramour, my husband, my children or before the beauty of life. He may have a share in all this, certainly, but he will never come first. » On the one hand, we see here the religious aspiration weakening, while on the other, there is an ever growing desire for human happiness and human company. God is in the way.

e) *Sceptical and critical attitudes and objections as formulated by the teachers of today.*

A young boy explains to his Chaplain, at the conclusion of a meeting :

« The teacher said in today's lesson that Christ was not the Messiah because the genealogy in the Gospel is wrong. It is Joseph's genealogy ; and Jesus was not the son of Joseph. »

In some circles, where the atmosphere and the teaching are not thoroughly Christian, such objections are frequent and take people by surprise. They are like so many tiny incisions, which gradually tear the garment of Faith to pieces. All the other subjects outside the domain of Religion appear clear-cut, well-grounded, scientific, a sure sign of progress and success. Where faith is concerned, realities appear to belong to another order, an elusive and even irrational order. What answer can be given to the History teacher who, with his skill as an historian, reduces to nothing the Messianic character of Christ ? Or to the dynamic and intelligent French mistress who insists with evident complacency on the morality of Rousseau or the philosophical system of Sartre ?

A chaplain in Technical Schools makes the following statement :

« Adolescents are seized by a thirst for secular knowledge, a thing that easily leads to the discovery of the gaps in their religious education. They suffer from this more than we realize and it is precisely the impossibility in which they find themselves to give appropriate answers to the problems they meet with that leads to doubt and to the giving up of their faith. »

For the year 1960, several chaplains took as the theme of their doctrinal lectures Reason and Faith, Science and Faith. The attendance was considerable.

When the great masters and leaders of the world's thought in constant evolution, tell us that Religion and Progress, Faith and Science, are in opposition to each other, the objection thus raised is a very subtle one. It really means : « If you want to be in the great movement towards progress and have a real understanding of life, give up your faith. If you want to remain old-fashioned, stay in the church. The success of your life is at stake. »

The answers to these arguments will have to be well-grounded and to

the point, otherwise what are we worth ? We know however, that our answers are only filling up a breach which, tomorrow, will be opened again. Apologetics will not be sufficient. There must be an elevation to the level of faith. The day will come when the young people realize that the dialogue of faith is rational, because it is impersonal, but that it is infinitely beyond both reason and science.

And how will they know that faith is a serious thing unless they hear it said by believers who join competence to the practice of their faith ?

f) *Awareness of a certain anachronism together with the inefficiency of the Church as opposed to the forces and realities of the modern world.*

This objection is more clearly distinguishable among young people, adults and in milieux more in contact with the world of today.

A young worker of 21 leaves the Church because she loves her Marxist friends. Through them she has discovered that Marxism concerns itself more effectively with earthly achievements :

« I work with X., a militant marxist ; he has helped me to understand that Christianity was not realistic enough. He taught me to treat the Church as an old-fashioned reality, something not worth talking about. Only facts must be retained ; the Christians live unpractical lives. What has the Church done to recommend herself ? She is totally inefficient. »

All these objections come to life and take shape according to the situation in which the adolescent finds himself. This last type of objection — *extremely dangerous* — is frequent with young people in contact with atheistic circles.

Value and Danger of Temptation.

We have insisted above on the elements which tend to break down the life of faith in young people, but two points must be stressed :

1) 'Temptation' does not mean sin. If we judge from appearances, however, it is true that temptation will contribute « to the ruin of a great many » but on the other hand, many young boys or girls will come out of the struggle strengthened, deepened and purified. Temptation will have helped them towards a stronger and more resolute Christian conversion, something they might have delayed if they had not been urged onwards and upwards ; and it might perhaps not have acquired the character of a break with the past together with an option for the future, if the evolution had been more peaceful in a more favoured milieu.¹ We are confronted

1. There is no question of depreciating the various Christian milieux or communities of the faithful; we simply want to warn people against deviations and their dangers. An authentically Christian milieu has nothing in common with a 'hothouse' atmosphere. On the contrary, faith should be the startingpoint of

here with the mystery of God's design and men's liberty. One thing is certain, that the influence of the maxims of the world over the adolescent must be strongly counterbalanced by the 'grandeur of the Church' or, to put it in better words, by the appeal of her deep spiritual values.

2) Fortunately many young boys and girls, at the turning-point of their adolescence, have now the grace of receiving a formation in keeping with their present needs.

Take this boy of 18 for instance, athletic, sturdy, declaring unaffectedly and openly to his friends : « Faith, there's nothing like that. I can't see how boys who have had the privilege of our education could be anything but Christians. We are free, happy, everything seems so clear. »

This does not prevent the growing faith of the young people from having its ups and downs; there will be difficulties and crises, caused by instinctive reactions, but it will follow a certain course, far less dangerous or tragic than the course of others exposed to the four winds of heaven.

Ultimately, the later adolescence will have been marked by a deepening in the sense of life, deepening of an intellectual and moral order. Broadly speaking, the next few years will only consolidate the positions taken up during that period. Unless the frail structure, still too dependent on a favourable atmosphere, succumbs at the first contacts with the world and to the paramount importance given to worldly concerns.¹

III. A MORE PERSONAL DECISION

The subjective evolution in the life of faith is a process towards D Day of conversion : let us keep this constantly in mind. Decisions taken gradually mature, right positions taken up are made clear, responsibilities are faced up to. This is the result of flashes of light and decisions coming after a crisis rather than the effect of a slow enlightenment. There will be unmistakable signs of this. The adolescent will become socially mature and feel at ease in his respon-

a more apostolic life, of greater responsibilities and of liberty in the groups built up on Christian principles. A growing faith must be prepared to take the offensive.

1. In such cases the introduction to a career in the world or to University life can bring about a real collapse. This is the case when the education has been defective — or else when it has lacked the support of the right milieu.

sibilities and his friendships among the group of boys and girls he has come to know. From now on, everything, events, new friendships, trials, strong natural emotions, all will contribute to the deepening and purifying of his faith.

Aspects of this onset of maturity.

With increasing years, the following characteristics will be observed, varying according to different cases, giving an indication of what the faith of the adult will be like.

— The giving up of childish feelings of security as also the naïve and subjective aspects of childhood faith.

— The breaking down of certain watertight compartments between the morals of the milieu with its practices and devotions of secondary importance, and the life of the Church.

— A realization of the human and even sinful side of the Church here below.

— An awareness of a personal vocation and call to a life of charity.

— A sentiment of intellectual security, brought about by an adhesion to the objective faith of the Church.

These characteristics will probably not be remarked at one and the same time. Some will appear later in adult life, but it is under this or that form that the advancement to maturity will show itself.

Factors in this development to a fuller maturity.

In the case of a quiet and uneventful evolution, the following traits will almost invariably be noticed as so many indications of the coming maturity :

— The adolescent was brought up in an atmosphere where authority and liberty were harmoniously combined.

— The adolescent prays and is in touch with a fervent Christian community (young Christian groups, etc.)

— The adolescent belongs to certain associations and activities calling for generous self-abnegation giving free play to his talents and his readiness to take on responsibilities.

On the other hand, if the evolution progresses in the opposite direction, the following features will be noticed :

— The adolescent pays less and less heed, consciously or otherwise, to the signs of Faith : The Word of God, the life of the Church, examples of good Christians.

— The adolescent hardens his heart and isolates himself in an

attitude of intellectual pride and of self-sufficiency together with a strong determination towards independence.

— The adolescent adopts standards of morality impregnated with the maxims of the world, thus placing himself in opposition to the moral teaching of the Church.

As a rule, the act of giving up the faith is not the result of a clear decision ending a painful metaphysical crisis of conscience ; it is more like the simple recognition of the absence of God in the life. « I live as if God did not exist. God does not mean anything to me, therefore he does not exist. »

The above reasoning, either on the positive or negative side is inconclusive. Many young people remain immature, take refuge in distraction and pleasure, tend towards escapism, through cowardice or fear.

The above description has stressed the tragic and outward aspect of the coming to maturity in the life of Faith ; in the practice of everyday life however, it appears more like an evolution than a great crisis. The realities of spiritual life are none the less identical. The adolescent has almost come to the time when God appears as a Personal Being calling him by his name ; he is on the point of taking a decisive step lengthily thought out, and on which may depend the rest of his life.¹

Spiritual Meaning of the Adolescent Period.

Between the two safe and stable periods of childhood and adult age, adolescence appears as a transitory phase. This expression suggests ideas far beyond the domain of psychology. The period of adolescence is the Easter time of life. Over is the time of comfortable cosiness. Great battles have now to be fought, new horizons to be discovered ; not without a certain anguish of what is left behind. Everything now depends on personal choice and courage throughout the fight. The mystic of every youth movement insists on a spirituality marked by the idea of « engagement, » of « setting out, » on the road of life.

No doubt that adolescence is a transition period marked by Providence as a spiritual ‘Passover’ ;

1) A ‘Passover’ from a faith received spontaneously to a personal faith adopted wholeheartedly after deep intellectual reflection. Here lies the whole meaning of the crisis of the faith described above.

1. Some psychologists have noted that the aspect of evolution is more important than the aspect of revolution. In the catholic Church in particular.

2) A 'Passover' from a vocation chosen under the guidance of the parents to a personal vocation, after the discovery of a special call in and for the service of God ; and finally the first steps in that direction. It is universally admitted that the discovery of each one's personal vocation takes place between the age of 15 and 25 — a time definitely marked by the coming to the full state of maturity :

a) The adolescent discovers his personality — distinct from the child's 'ego.' He tests his possibilities as well as his limitations.

b) He discovers his own particular world through his contacts with persons and with things ; self-knowledge comes with experience of his possibilities ; personal contacts are established (likes, dislikes, friendships, love, in accordance with each one's innermost temperament or providential sociological circumstances.

Catechesis, education, in the later years of adolescence, are an infinitely delicate matter. They require a humble and disinterested desire to come into contact with a young mind expressing itself at an unpredictable rhythm. There could not be a greater task for an educator however, than that of helping a child to become a man.

The Teaching of Apologetics in the Senior School

by Jacques LAFOREST

College of St. Anne de la Pocatière, Canada¹

INTRODUCTION

The aim of this study is the following : « What can and should be hoped for from the teaching of Apologetics in a Senior School. » Granted these clearly defined limitations, our examination will be centred around two points of fundamental importance. On the one hand the teacher must know precisely what the aim of Apologetics is. If his work is to have any practical use he must be crystal clear in his own mind as to what is expected of him. Moreover, let him remember that Apologetics destined for practising Catholics must not be confused with those set out for the benefit of unbelievers. On the other hand he must be quite clear as to what to expect from a study of apologetics. These can never proclaim themselves *evidence*, based on rational proof and ruling out once and for all every kind of doubt and obscurity : faith is, and remains essentially a free act engaging the will as well as the understanding. The teacher of Apologetics ought first to ponder this fact deeply, as it affects himself, before meeting his pupils. In this way he will not run the risk of falsifying in their minds the true notions of the Faith which is both a gift of God and a personal relationship with God. Neither will he be tempted to question the value of Apologetics on the pretext that such a study is « purely negative » or « dangerously rationalistic. »

1. M. l'abbé LAFOREST is a licentiate of Laval University. He completed his theological studies in Rome, where he was awarded a Doctor's Degree. He is responsible for the teaching of religion at the college of St. Anne de la Pocatière, Quebec, Canada. The text we are editing is that of a Memoir that Father LAFOREST composed when he was following the sessions of the International Catechetical Year, *Lumen Vitae*. It is to be hoped that he will publish a book on this important subject, which he continues to study closely. — Address : Collège de Sainte-Anne de la Pocatière, Québec, CANADA (Editor's Note).

Hence we shall emphasize the necessity of Apologetics. But at the same time we shall seek to discover the reason for this necessity in order to assess the value of Apologetics as an element in the religious formation of the adolescent.

Finally we shall be able to approach the question of the content of Apologetics by which we mean the subject-matter of our teaching.

Everyone knows that the teaching of Apologetics is severely criticized today. The least one can say is that there is general disagreement as to the suitability of such a subject for the classroom. Pupils seem unable to take an interest in it or else prefer « a positive approach corresponding to their needs. » The teachers too are dissatisfied and inclined to look on the Apologetics class as an inescapable necessity. Finally if we glance at the frequent changes in the syllabuses of recent years we realize how in that direction also there is, to say the least, a certain hesitation, a groping about for the path to follow. In general the situation is fairly fluid but it can be summed up briefly as follows : there is a widespread desire to see the teaching of Apologetics revised and brought up-to-date as soon as possible. A great many people have their doubts as to its positive value as a means of religious education. Lastly a certain number would like to abolish it completely from the religious syllabus of the Senior School.

With this in mind how are we to discover the path to follow ? One thing is certain, here, as elsewhere, neither recriminations nor the generally admitted deficiencies in the teaching of Apologetics should be the foundations upon which to build up a new approach. Nor should we conclude that therefore « it would be better to suppress Apologetics altogether. » The dissatisfaction of interested parties cannot be considered by them as the principle of solution of the problem but as an opportunity of inviting them to such personal reflections (involving fundamental principles) as will contain a solution. It is only upon this condition, so it would appear, that in a matter as important as religious education one can justify either the proposal to suppress an existing state of affairs or practical suggestions of reform. That is why we must first study closely the end envisaged by the teaching of Apologetics at College. Only afterwards shall we be able to discuss Apologetics themselves since in the light of that 'end' they are essentially a 'means.'

In the first part, « the aim and end of Apologetics, » we go forward in two stages : *firstly* by allotting a year to Apologetics in the general syllabus of religious teaching in the senior school we shall clearly define the task entrusted to the teacher : « to fortify the pupil's adherence to the content of the Faith. » *Secondly*, since

the firmness of such adherence is the aim conditioning all religious teaching we shall study the intrinsic nature of the quality of firmness: that is, indeed, a necessary condition in order to see what we should do to ensure that quality amongst our pupils.

The second part will therefore be, as it were, the consequent following or from the antecedent developed in the first part. We shall be able to see first what should be the atmosphere, the spirit, of our Apologetics class; then we shall study the evidence revealed by such teaching as well as the conditions for its efficacy as regards the pupil. Finally, it will be possible after that to see what should be the subject-matter taught and even to discuss already a projected syllabus of studies.

I. FUNDAMENTAL REASONS FOR THE NECESSITY OF APOLOGETICS

1. *Why teach Apologetics?*

When should the study of Apologetics begin: — The religion class, in the conditions in which it is normally given, offers an exceptionally fruitful ground for giving the pupil an integral religious formation. For the whole of his adolescence, namely, for the seven or eight years during which his personality is awakening and developing, he will remain in the same formative 'milieu,' under the eye and watchful care of the same educators: it will therefore be possible to give him a religious training both *unified* and yet *spread out over the eight years required for his personality to mature*. Thus, catechesis, where our young scholars in the humanities are concerned, can provide, in an eminent degree, a religious formation which will normally produce, towards the age of eighteen or nineteen, a genuine, Christian personality. At that age, if the pupil has really reached normal religious maturity, three things are expected of him: that he should be in possession of the content of Revelation; that he should adhere to it firmly; and that he should really live by it.

And the greater part of this formation will be given him within the framework of a teaching syllabus: it will be undoubtedly a unified formation, but a systematic one, as in any other branch of teaching, in order to avoid confusing the immediate objectives proper to each successive year. That is why we are studying, as it

were, three stages — of very different lengths, be it said — during these eight years of religious formation.¹

The first six years of the Course are, above all, years devoted to « the Catechism, » in the strict sense of the word, when the aim of the course is to give the pupil an ever deeper and wider knowledge of the objects of his Faith.

When the pupil has grasped these, it is only normal to want to give him a yet firmer hold upon them : therefore, it is at this moment that the second stage in his religious formation begins, a stage known as Apologetics, whose objective is not Revelation itself, but rather adherence to the content of Revelation. For it is not enough for the young Christian simply to behave like one : we must be sure that his Christian behaviour is well founded, in other words, of bedrock tenacity which will augur well for his resistance amid the attacks and temptations awaiting him.

Finally, the third stage ; when the Christian is well instructed in the Faith and adheres to it firmly, it still remains for him to « live » that Faith. Thus, the last part of his religious training is regarded as a « putting into practice » of the Faith that is in him.

Since he calls himself a Christian and professes to share in the very life of Christ, he can be a genuine Christian only if he proclaims his Christian life in the concrete realities of his daily life and has acquired, like a second nature, the propensity to assess the problems of this life in the light of the supernatural realities by which he lives. This last stage in the pupil's training must not be an illusory one. It must be a flowering, as it were, a real maturing of his life of faith, and not merely an activity which is in reality purely intellectual, simply another « class-subject. »

Let us consult here our own experience : the only way to succeed is to persuade him to look at the current problems of his own daily life, in the light of his Faith. For instance, we know well that the great problems which claim the attention of our school-leavers in their daily lives are already those of Vocation and of Love. Tomorrow it will be that of University life, then of the business-man, the husband and the father. Those realities lie in the future, true ; but the young man feels them to be imminent, and, from now onwards, they become the major preoccupations of his life.

Then it is that we must take him, as it were, by the hand and help him to see, successively, with simple, clear-sighted realism the

1. We are here referring to the Religious Knowledge Course given in the colleges affiliated to the Laval University, Quebec. These remarks could equally well apply, however, to a course lasting seven years.

realities of his Faith, which these problems pose ; and little by little bring him to find *for himself*, the solutions which emerge necessarily from the supernatural principles implicit in his Faith. To train him to judge thus as a *Christian* the concrete circumstances of his everyday life, is to train him to bear witness in his own person, to the Faith to which he claims to belong.

At the end of his College life, if the work of these eight years has not been merely « Religious Instruction, » but a true religious formation, such a pupil will possess the content of Revelation : he will hold on to it firmly and will give testimony to it in his daily life.

While speaking thus of the three stages of religious training in the senior school we do not mean to imply that each stage should be a watertight compartment in relation to the two others. All religious educators will tell us from experience that a catechist worth his salt even during the first years of the Course, will try to get his pupils to bring their Faith more and more into their daily lives. Religious training in the senior school even if it is spread out over eight years, remains organically *one*. We do not train, first a believer, then an apologist, then an apostle : we develop a Christian personality. We have eight years in which to do it, and it is our duty to turn those years to account as rationally as possible.

In reality, the two last stages are a study in depth, or a more systematic realization of two attitudes implicitly — but unmistakably — developed by the work of the six preceding years. If this *more methodical exposé* is necessary, if it comes at the time and in the order indicated above, that is because the catechesis of the senior school has the possibility and therefore the responsibility, of forming well-integrated, well-balanced, Christian personalities. To obtain such a result, we must, of necessity, proceed with a certain amount of method.

The Role proper to Apologetics : — Thanks to this all-embracing view of the whole of the Senior School Course, the teacher of Apologetics can now take stock of the *religious position* of the pupil entrusted to him at the end of his year of Rhetoric.

The fundamental principle is this : his aim, as a teacher of Apologetics is *not* to lead an unbeliever to the threshold of the faith; still less to refute the objections of an enemy of the Church. His pupil is neither one nor the other : he is a convinced Catholic. The approach in Apologetics should be completely different, according to whether the person to whom the Course is addressed belongs to one or other of these three categories. To start by confusing this issue is to render any approach by way of Apologetics useless before-

hand and even harmful. (It is therefore to the greatest importance to take this consideration into account when writing or choosing, books on the subject.)

We have just seen that usually when a pupil finishes his year of Rhetoric, he accepts the content of the Faith, of which he has now a fairly wide and deep knowledge. To indicate his pupil's religious position on handing him over to his Philosophy, the teacher of religion simply remarks : He is a convinced Catholic. But let us take note of what that implies on the part of the pupil. When a man says : « I am a convinced Catholic » such an attitude on his part means in reality that he believes he possesses the Truth, absolute, perfect, and complete in itself, and, indeed, as a monopoly, for there cannot be two absolute Truths different the one from the other.

Moreover, to affirm one has the Faith implies also that « one hands over to another the direction of one's life, » that is to say, the direction of one's moral and religious life. This means that one allows another to hold sway, as it were, over the very source of one's vital faculties : the reason and will. The personality at the very core of individuality, and moreover « personally autonomous ; » acknowledges itself to be thus dependent on a Value both transcendent and immanent. And indeed, for a believer, true integrity, personal and intimate, the integrity that a man can, in all sincerity, recognize in himself, is not measured by reference to his own limited activity only, but by his submission to a higher Value and it is precisely the terms of this higher Value, both transcendent and immanent, which are formulated intellectually by the dogmas of the Faith.

Thirdly and lastly, this attitude of the whole personality, this submission of itself in its most intimate domain implies that it is here question of a *position taken up vis a vis of God Himself* : only on this condition is it justifiable, for it presents certain characteristics which can be applied only to the relationship existing between a creature and the Supreme Being.

In reality, a teacher of Religion is alluding to all this when he describes his pupil's religious attitude by saying simply : « He is not an unbeliever ; he has the Faith. » And that is precisely why such a pupil needs Apologetics, but Apologetics adapted to his own particular situation.

This attitude of the pupil, as regards his Faith, which we have just analysed, can be described as *divine submission* to teachings and doctrines *formulated by men*. This is the heart of the matter. Why does he behave thus ? In a word has he certain motives prompting

him to adopt such an attitude? To provide an answer to this question, an answer both complete and systematic, is the first duty of the teacher of Apologetics in the senior school. But here, let us be careful. It is not a question of « proving » something to the pupil, of « convincing » him of a truth, when in fact, we do *not* convince him, for instance, by saying : « I hereby prove to you that there are reasonable motives for belief : therefore now you really will have to believe. » No. The pupil already has the Faith ; or shall we say he already has these motives for belief, since he really and sincerely « believes. » We must at all costs avoid behaving towards him as though, in actual fact, he had *not* got the Faith, or as though his Faith were not a reasonable one. If he adheres already to the content of the Faith, he has valid reasons for doing so ; and if he does this by handing over unreservedly his inner conduct to the teachings formulated by men, it is because he has good reasons for being certain that in believing thus he does not believe in men, but in God, and that, by thus surrendering himself, he surrenders to God and not to men.

In all Apologetics, man's understanding works on foundations laid by Faith, that is to say, on the valid reasons he has for holding his beliefs ; *our* Apologetics as the educators of practising Catholics, must consist in getting our pupils to know and understand their reasons for believing as they do (reasons which, in reality, they have always held.) Our work must provide a greater explanation of the rational motives for being a believer, and a better view of their strength. Never will it in merely removing obstacles (a preliminary task) and even less in refuting objections.¹

1. It will be made clearer in the second part of this article (to come out in the next number) that the author assigns to Apologetics a twofold task. The most important of the two is concerned with the divine "Signs" which in the opinion of a certain group of theologians contribute to the attainment of the formal motive of faith (the Divine Word) and the assent thereto.

These signs which form an integral part of the grace of faith can also be the object of reflexion and of a rational inquiry. Considered in this light they are "rational motives." The author at times, even speaks of them as "motives of credibility." This might be misleading were we not forewarned. In the author's opinion the first task of Apologetics will be to clarify and to go deeply into the meaning of the signs. To take into consideration the motives of credibility will be for him a matter of only secondary importance for they do not enter into the assent of faith but belong to the domain of history and philosophy, etc.

When the author here speaks of the "foundations of faith" he is considering signs as belonging intrinsically to the grace of faith — not as a kind of preparation preceding faith or as a rational justification resulting therefrom.

These elements being of a supernatural and rational nature, could be spoken

Necessity of Apologetics. — And we hold that apologetics, to be taught after the first year of the Sixth Form, fit in very well with the general plan of Religious Instruction given in the Secondary School ; that such a course is essential and that this is the right moment for it. Since we have established that we are dealing with believers, the question now is whether their adhesion to the object of Faith is firm or not. How is this possible ? — that depends on the reasons for which the individual adheres to this object of Faith.

We shall see, when analysing the act of faith, that these reasons *considered in themselves* are of absolute value : in any case we may presume this already « from the outside » since the Church forbids wilful doubt as a sin and declares that no Catholic can ever have an objective reason for doubting his Faith.

But if we consider these reasons as the *actual basis* of the faith of any Catholic, then they can motivate an adhesion which is weaker in some people than in others. This difference is not intrinsic to the reasons themselves but to the knowledge the believer has of them. And this knowledge in its turn can be deficient from two points of view :

— either because it is possessed only implicitly, and therefore rather vaguely ;

— or because the person has never thoroughly grasped the absolute value which is intrinsic to these reasons.

Our pupil's life of faith, as already stated, is authentic : therefore it must certainly rest on reasonable grounds. But we know too, from experience, that this pupil is quite incapable of giving, in his own words, a systematic and complete account of his reasons for believing. He will tell us that he « feels » there are reasons to explain his belief, that make it necessary even, but he will admit that he is incapable of formulating them clearly. Still less will he be able, faced with a motive of credibility,¹ to gauge accurately how far it is absolute : once again, if we insist on an answer and put the problem to him, his reaction will be that « he feels this is a real reason for belief but cannot explain why. » And if only the teacher pays heed he will see, underlying this avowal of his own helplessness, a demand, almost a supplication on the pupil's part, to

of in this sense as “rational foundations of faith.” But very rightly, M. Aubert in his book “The Problem of the Act of Faith” warns us against making use of this expression which gives the impression that supernatural faith is based logically on the motive of credibility and that these “*praeambulæ fidei*” are the premises of a process of reasoning of which faith would be the outcome. — (Editor's note).

1. Understood in the broad sense defined in the preceding note. (Editor's note).

be initiated into a clear knowledge of these realities, realities of which he is already aware in a greater or less degree, in proportion to the intensity of his faith.

This then is the type of Apologetics we must give in our Senior Schools. For the moment we are merely giving an 'a posteriori' description, based on the needs of the pupil ; « an *explanation* and a *deeper study* of the real reasons for which a young believer does in fact believe in the data of revelation. »

And the aim of this twofold study of the grounds of credibility is to strengthen the faith which is based on them. Therefore, to know what these grounds are and their intrinsic value, we must now analyse the actual exercise of the life of Faith.

2. *How the life of Faith is lived in practice.*

When the teacher of Apologetics questions himself on the meaning of his mission, he must bear in mind that he is both an « educator » and a « religious educator. » Because he is the 'educator' of a person, giving the word its true meaning, he must grasp the overall plan of his work, that is to say he must discover by deep thought along what lines this personality should be developed with his co-operation. In his case however, the personality is a religious one. And so it is not for him to build up his own idea of his pupil's religious development : God himself has his 'plan' for this personality in the making, and the educator's main task is to follow this divine plan faithfully.

Introduction : God's plan, foundation of the believer's attitude. — What, then, is « God's plan » for our pupils, in their daily life, at the precise moment when we are carrying out our task as teachers of Religion ? We know well enough what things in their life bear the mark of God's action on them. But Providence surely has some general plan, some end, as it were, which it pursues in every one of Its initiatives concerning them ; or let us say rather that it is possible to distinguish a fundamental theme which gives unity to all the divine initiatives concerning each one of our pupils individually : *the desire to give this adolescent a share in the life of the Blessed Trinity.* (I John, I, 1-3).

And so, in the last analysis, the task entrusted to the religious educator, must correspond to the following definition : « to help the child participate in the life of the Trinity. » And it is only in the light of this end that he can judge of the success or failure of his mission, no matter what the class in which he exercises his apostolate. In the same way too there is only one possible method

of deciding on the path to take in order to reach the goal : I must reflect on what this « Participation in the life of the Trinity » requires of the pupil for whom I am responsible. In the First and Second year Sixth, the Apologetics teacher, is still entrusted with a task of religious educator : and therefore he cannot abandon this fundamental view, common to all teachers of religion.

Section one : The life of Faith entails the acceptance of testimony and the signs which accompany it. — This divine plan for every man is above all a *gift that God wishes to make*, an absolutely gratuitous gift. That we should live a supernatural life already here on earth, and then in heaven in all its fulness, such is the whole of God's plan for us : and we owe all this to an entirely gratuitous initiative on God's part, God acting in this way through love. (I John, IV, 10).

It is very important, at this points, that we should realize this : since we are dealing with *someone who has the faith*, someone who is already actually sharing in the divine life, our teaching efforts must take into account that the relationship of this soul with God can only be, fundamentally, one of *acceptance* of a gift. The possession of Faith is not the result of conquest.

Acceptance, shall we say then, but acceptance of what ? — Since God's plan for us is to have us enter the mainstream of Trinitarian life, it is from a consideration of what this life is, in God, that we can clarify the conclusion we have just reached. By « *Intra trinitarian life* » we mean the infinite life of God : that eternal activity, in the highest degree unified, which is God Himself and comprises at one and the same time knowledge and love of God. We are not concerned here then with a spiritual activity which would have immediate grasp only of an idea or concept of God : the very notion of divine life implies that it has for immediate object God as He is in Himself and not « a statement about God. » This can only be understood if there is a special and personal presence of God in the innermost depths of the human person raised to the supernatural order. In the case of man « *supernatural knowledge* » of God presuppose « *personal presence* » of God. (John, XIV, 16-17).

We are now in a position to put forward the explanation we were looking for : the supernatural life of our pupil is fundamentally an attitude of acceptance, but acceptance of what ?... of God Himself : of God who makes Himself « *present* » to the child, not as a statement of a truth would be offered to his intelligence, but as a Person becomes present to and can be apprehended by a loved person.

Consequently all other particular reasons which explain the supernatural attitude of a believer, must in the end come back to this :

« he has Faith because God makes a personal revelation of Himself to him. »

It is important that we reason from this fundamental position, *even when we are concerned with grounds of credibility*,¹ or at least with those on which the attitude of Faith is immediately based. These grounds, indeed, are necessarily signs *that God gives of His personal presence*; *signs whose significance one can grasp only if one remains in an attitude of receptivity towards God*. It is this last point that we must now consider.

According to Scripture, this personal meeting with God which we have just described, this complex supernatural activity which is both knowledge and love, is not an intuitive vision: here on earth there cannot be any vision of God « as He is in Himself, » entirely free from all image and symbol.²

Indeed, the manifestation of God « enters naturally into the actual psychology of the human being. »³ Human knowledge, even when it desires to do so, cannot operate without statements « in concepts and words »: here on earth we need terms, in order to know and to express ourselves; all the more so since in every human society language is the indispensable means of communication.

For this reason God « speaks » to us and we hear him in human words. We have said that, fundamentally, Faith can only be the knowledge possessed by those to whom God reveals Himself. We are not abandoning this first idea, but rather making it more explicit, if we now present the Divine Plan as follows: Faith is the knowledge of those who have heard what men had to say about God, or better still of those to whom « God has spoken through men. » To describe the role of those through whom God speaks to us, we use ordinarily the word « *testimony*. »⁴

Therefore, since we have seen above that the attitude of Faith is, for our pupil, essentially an « attitude of acceptance, » we can be more explicit now and say that it includes the *acceptance of a testimony*.⁵

But let us recall at the same time the nature of this acceptance. What is involved is, in fact, an absolute attitude, one considered infallible in itself, a subjection of one's moral and religious conduct

1. This expression must be understood in the broad sense defined above; the Author is thinking of those "signs" which accompany divine revelation and help faith to reach its formal motive: the word of God. (Editor's note).

2. John, I, 18; IV, 12; VI, 46, etc.; Summa Theol., II-II, q. 1, a. 2, ad 3.

3. J. MOUROUX: *Je crois en toi*, p. 25. (Paris, Cerf, 1954).

4. John, 3, 11-13; I, 18. Heb. I, 1-2.

5. John, I, 19; III, 31-33.

to a rule which has become an essential part of one's personal activity ; an attitude which can be justified by reference to God alone.

If, then, the pupil relies on a testimony to explain such an attitude of faith, it is because he realizes that in so doing he is relying on the word of God itself.¹

But what are his grounds for accepting a testimony as coming from God ? — This is the fundamental question : since he considers his attitude as a believer, absolute and irrevocable *in itself*, it is because he has *intrinsically* infallible reasons for believing that it is God speaking to him through these testimonies.

Such reasons cannot be, *formally*, the personal study of history or philosophy, or the confidence one has in « learned men »... for in this case they would be human reasons and therefore intrinsically fallible, and how could one appeal to them to justify an attitude which is held to be intrinsically irrevocable ?... There is only one solution ; just as the believer accepts the truths of Faith on the authority of God, so too it is by relying on the same divine authority that he accepts the testimony as divine.² The grace of Faith by which God reveals Himself to us is essentially one. But because it is adapted to the individual human being who receives it, it comprises three aspects : the interior movement, the external word and the « signs. » *It is God who gives all three.*

The interior grace is « what is essential and it is the special characteristic of divine testimony. »³ In a different way the external word comes also from God : « just as God works on the human soul by interior grace so too he reaches the intelligence and will by this word. »⁴ But what one may be tempted to forget in practice is that God, in speaking to us through a witness, gives us not only the « content » of the message but also *signs of which we can make use in order to recognize his presence in the witness.* « The two things are inextricably linked : if God is speaking to me now, then he is also giving me a sign now. »⁵

The act of Faith then, implies *supernatural* signs of credibility, in the sense that the grace of Faith always includes the gift of signs showing the divine credibility of the testimony. But, speaking from

1. Jeremias XXIII, 16-25.

2. John I, 18; III, 32-33; I John V, 9-10. — *De Ver.*, c. XIV, a. 7, ad 7. — J. Huby, *Le discours de Jésus après la Cène*, Paris, Beauchesne, 1942.

3. J. MOUROUX, *op. cit.*, p. 22.

4. *Ibid.*, p. 26.

5. *Ibid.*, p. 29.

the believer's point of view, we say that these signs constitute *rational* grounds for adhering to the Faith.

To say that they are 'rational' does not mean that they are the work of reason, since they are given by God : in view of their origin it would be better to call them « supernatural. » We call them rational because, differing in turn from the actual object of faith, *they are capable of being known eventually by human reason.*¹

And that is quite in accordance with the fundamental theological principle that God leads His creatures to their final end « suaviter, » i.e. « secundum modum naturae illarum. » Seeing that we are speaking here of a *reasonable creature* and that God is putting to him a truth which is essentially supernatural, inviting him to accept it « without understanding it, » to abandon himself to trust in God : under these conditions, it is in accordance with His Wisdom and Goodness to give him at the same time what he needs to consent to this surrender in a reasonable way (secundum modum suae naturae). We say then that He gives signs, but that those He gives are capable of being understood by human reason : that is to say 1) of being seen and 2) being interpreted, by that reason.

How then can we possibly conceive a religious formation, in any sense complete, without giving our attention to a study of these signs, or a training in their interpretation ? However, the teacher of Religion entrusted with this stage of religious formation in the secondary school, must not forget that his task is before all else to make the pupil realize that the foundation of his faith, which is completely reasonable, is also supernatural in origin, and that *it is given by God in the same way as all the rest of the structure of Faith.* The pupil must leave this class with a well-founded feeling of security, convinced once and for all that the testimonies he relies on are invulnerable in every way. If we believe them to be divine, the formal reason for this is not the authority of catholic « scholars » : it is because God Himself shows us that they are divine.

Let him meet later the objections of the heretic and the unbeliever : even if he does not know how to refute them, his attitude as a believer will not be shaken, because he will know then how to take up an authentically supernatural attitude : it may be that he will consider the conclusions of science and philosophy unconvincing, his own faith will not be disturbed, since it is not based, formally, on their findings.²

1. Cfr R. AUBERT, *Le problème de l'acte de foi*, p. 722 (Editor's note).

2. In this section the author has adopted the theory of one group of theologians, and of M. Mouroux in particular, concerning the manner in which faith attains its formal object, the word of God. Fr. Dhanis has made a penetrating

Section Two : For the Christian, all is summed up in the acceptance of the testimony of Christ and of the Church. The Christian position takes its stand on the authority of *a single witness, Christ*. Evidently, Christ appeared among us only within a well-defined

summary of this and, at the same time, reminded us of the theories of the other group. (*The Problem of the Act of Faith*, in the *Nouvelle Revue Théologique*, LXVIII, 1946, pp. 22-23). It is essential to be acquainted with the two positions, as they give rise to slightly divergent arguments in apologetics.

"St. Thomas Aquinas, in agreement in this with most of the theologians of his time, connected the assent of faith with a supernatural dynamism which directs the conscious activity of man towards God who is the final end in the order of grace. This dynamism opens up a hidden but completely new perspective on God as he reveals himself; it makes us believe, in one loving and unitive act of assent which itself depends on the word of God."

With regard to "the manner in which faith attains its formal end, the word of God," these enquirers seem to follow two different lines of thought. One group, and here mention can be made especially of Fr. Rousselot, M. Masure, M. Mouroux, and also of Karl Adam, conceives it more or less as follows: the grace of faith, by opening our minds to receive the word of God manifested through divine signs, causes us to recognize by an immediate inference and with absolute certainty the fact that "the finger of God is there." In this way we see the divine testimony in and through the signs bearing witness to it and in this we reach the formal motive of faith. It includes also our assent to the content of revelation and is thus a complete act of faith. But other authors, such as Fr. de la Taille, Fr. Chenu, Fr. Malevez and, in his fashion, M. Guardini, tend rather to attribute all the understanding of the signs of revelation to a preparation which is extrinsic to faith. According to them, faith is prepared for by an awareness of credibility, but in itself is not an inference, not even an immediate inference arising from the signs of credibility. It is something controlled directly by the God of Truth as by a magnetic pole. It is by the grace of faith, these authors hold, that God makes himself present to the soul in a mysterious way, moving it and drawing it to direct an eager and confident act of assent towards himself, as he is revealed in the Christian message.

The first group of theologians departs from the classic Thomist tradition in their introduction of created signs into the formal motive of faith. The second group, on the contrary, tends to maintain the traditional views of the followers of St. Thomas on the completely transcendent nature of this motive. These views are often formulated as follows: Faith has, as its formal motive, the uncreated word of God believed in for its own sake; but it is awakened by an instinct of grace which thus enables it to refer directly to God.

On the rational justification of faith, different ideas will be held according to which of the two theories is followed.

In the first case, when the "signs" already intervene in the attainment of the formal motive of faith (the word of God), such justification will appear less necessary. It will consist in examining in the light of reason (and of faith) the signs which are already known, and in establishing the coherence of supernatural knowledge and philosophical or scientific ideas, and thus will make possible "the unity of knowledge which is demanded, on the one hand, by the unity

time ; but all other testimony, before or after, has meaning only in him. With regard to the prophecies which preceded his coming, he presents himself as their « ultimate fulfilment » ;¹ as the completion of a work, which gives a meaning to what went before ;² as the one for whom the Old Testament was preparing.³ As for the testimonies which will follow, we shall see that they all look to him.

And what is the testimony of this unique Witness ? — That he himself is the Word made flesh ; he does not speak to us of another who would be God, but of himself who is God.⁴

Acceptance of the faith therefore implies this : given that God manifests himself to us through Christ, and that Christ is God, then God himself is for the believer at once *the object* of faith and *the witness*. Christ differs essentially from human witnesses in that he is not distinct from the One who is manifested through him. Christ, at one and the same time, *speaks*, fulfils *the signs* and draws men

of conscience, and, on the other, by the fact that truth is one." (R. AUBERT, *The Problem of the Act of Faith*, 2nd ed., Louvain, 1950, p. 746).

Those who hold the other theory attribute a greater and more important role to this rational justification. In fact, if it is thought that the existence of the formal motive of faith is attained only in an obscure manner, if it is believed, for example, that this motive is the first Truth which draws and unites our mind to Itself, then the necessity for a rational justification of faith would seem far greater.

We have thought it necessary to add this note to explain two points which could cause a certain amount of difficulty to some readers. The author includes in the attainment of the formal motive of faith (the word of God) motives which will be further explained and studied in apologetics (these signs being both divine and capable of being examined by reason). Hence, when the author speaks of "motive of credibility," he will apply this expression either to the rational justification or to the "signs" guaranteeing the divine testimony manifested in and through them and leading to the assent of faith, or to both together, as the same signs intervene in the act of faith as in the rational justification. In addition, and without being inconsistent with himself, the author will seem to some people rather to underestimate the elements of rational justification other than those "signs" which do not contradict the assent of faith : the contributions of science, history and philosophy.

Theologians who do not share the author's views on the manner in which faith attains its formal object will be obliged to work out a slightly different method of apologetics. But they too, as well as readers who follow their ideas, will find in the following pages some very enlightening suggestions. It is quite probable, even, that they will come to adopt the scheme proposed by the author, at least in its main outlines. — (Editor's note).

1. Matt., V, 17.

2. Matt., V, 17.

3. Luke, XXIV, 25-27. Acts, VIII, 34-35.

4. John, XIV, 9-12.

to him by grace : « and his testimony is strictly, identically, that of God himself.¹ *There must therefore be in Christ proofs of his Divinity.*

This belief in the divinity of Christ is the basis of all Christian faith, and for the motive of belief Christians see, *in Christ himself*, signs that, face to face with this humanity which they can observe through the senses, they are face to face with God... It is not a question of abstract signs, necessarily leading to an abstract knowledge, but of signs lived before our eyes, designed to force upon our awareness the presence of a Person : « Our message concerns that Word, who is life ; ... what we have heard about him, what our own eyes have seen of him ; what it was that met our gaze and the touch of our hands. »²

Well, then, but are these signs being lived before our eyes ? Christ's contemporaries could claim such a basis for their faith, for they received the Word of God from the lips of Jesus himself, but we, on the other hand, receive it from the Church ; *in fact, she is the witness on whom, in this age, we must rely.* Here is the whole question in a nutshell, for we have at this point reached the ultimate in the analysis of Faith, the immediate support of the whole structure of the life of Faith.

In order to understand the inner construction of the life of faith, we have followed a « logical » form of reasoning : from the general to the particular. From this aspect, the only possible basis of faith is *the direct manifestation of God.* Taking this principle as our starting point, we proceeded from one determination to the next, until we reached the act of faith concretely expressed. But if we reason in the reverse order, that is to say taking the act of faith as the starting point, what first appears is *the testimony of the Church*, which is the Christian's primary ground for belief.

If he accepts this testimony for purely human motives, it is not impossible that sooner or later these motives may be destroyed... will the whole fabric then crumble ? Thus, if the Christian would claim an attitude of faith absolute and indestructible, the motives for which he accepts the testimony of the Church must have a supernatural value. How is this to be achieved ?... Let us examine the Church's own claims, for she must normally provide the solution :

Just as Christ appears as God truly present in the world, so the Church appears as Christ truly present in the world. The Church

1. J. MOUROUX, *op. cit.*, p. 39.

2. I John, I, 1-2.

claims that Christ continues to speak through her, and invites us to find *in her the marks of the presence of Christ*.

This being the basic testimony of the Church concerning herself, it is enough for conviction to read again *the last words* of Christ before His Ascension : « You, therefore, must go out, ... and I am with you through the days that are coming until the consummation of the world. »¹ There are also the passages where Christ promises that he will « live on in his disciples » ;² where he propounds to them the parable of the true Vine ;³ there is the vision of St. Paul, who learns that he has persecuted the *very person* of Christ, in attacking his disciples and the new-born Church ; etc.

Strictly speaking, there is no need for the Church to enter the field of historical criticism or philosophy, in order to prove her divine mission. All that is extraneous to her, for she bears in herself the stamp of her mission « by what she herself is » — an idea implicit in the Vatican Council's description of the Church as « a sign lifted up above the world. » *We believe in God in Christ and through Christ — Christ living before our eyes in the Church.* Do we not find the same echo in St. Augustine's short treatise « *de fide rerum quae non videntur* » :

« Tell me, I beseech you, on what grounds do you believe in your friend's goodwill towards you ? In watching his actions... in discerning a thousand indications of his kindness. Listen to the Church : Look at me, she says, Look at me ; the past does not matter, nor the future ; the present only is before your eyes. Just as we believe in our friend's affection, which we do not see, by reason of the indications which we do see, so the Church which we see now is the guarantor of the past and of the future in all those things which we do not now perceive. »

(*To be continued*)

1. Matt., XXVIII, 19-20.

2. John, XIV, 18-20.

3. John, XIV, 1-9.

Gathering Experience in Teaching Religion in a Secondary Modern School

by Brother ALFRED, F.S.C.

*Lecturer in Divinity, De la Salle Training College, Middleton, Manchester*¹

INTRODUCTION

The school that figures in these few pages is a normal Catholic secondary modern school in one of the many industrial centres of south-east Lancashire.² The education of the children who attend this school has its challenge, its opportunities and its problems, but they are precisely those proper to the education of children of 11-15 from whom the intellectual cream has been incompletely taken. This still leaves us with normal children who differ from grammar school children in their varying aptitudes, ranging from grammar ability for a minority, to the slow, the dull and the backward. The majority, however, could be classed broadly as average. The other significant difference lies in the fact that these children leave school at fifteen. 'Adult' life is thus nearer to them, and the difficulty for the secondary modern as opposed to the grammar school is to give significance, in the light of this earlier leaving, to non-specialized forms of education. These children can be understood at all only if one is aware of their home background and out-of-school background, with their modern colouring. But these will be looked at for the moment only through what classroom reactions reveal of them.

1. Brother Alfred entered the Institute of the Brothers of the Christian schools in 1936. He holds two Degrees and the Diploma in Education of London University. He lectured for eight years (1947-1955) at St. Michael's Training College, Malta. From 1955-57 he followed the courses of the Graduate Catechetical Institute, Paris, and was awarded the Diploma of that Institute. Since 1957 he has been Lecturer in Divinity at De La Salle Training College, Middleton, Manchester. — Address: De La Salle College, Middleton, Manchester, ENGLAND (Editor's note).

2. St. Dominic Savio's School, Middleton, near Manchester.

The secondary modern type of school, as we now have it, has existed as a feature of the national system of education only since the war. It was created by the Education Act of 1944, which laid down that free secondary education was to be made available for all children compulsorily up to the age of fifteen, and for those who wished, up to the age of eighteen. Secondary education was to begin at the age of eleven plus, and was to be diversified according to 'ability and aptitude' into secondary grammar, secondary technical, and secondary modern. In theory, children with an I.Q. below 115-120 and who did not possess the aptitude for technical education, would be given a sound general secondary education termed 'modern,' but in fact, through lack of sufficient grammar and technical schools, the number of children in these modern schools is greater than it should be, and varies from 70-85 % of the secondary school population. This explains the variations in ability indicated in the preceding paragraph, and the difficulty of giving the school's activity a sufficiently defined and purposeful character. With varying tempo these schools are, however, solving the problem. This very incomplete introductory note may serve to 'place' the account which follows.

I. EXPERIMENTS WITH CHILDREN OF 11 TO 13 AND A HALF

It refers to a limited gathering of experience in teaching religion in a Catholic secondary modern school. This teaching and experimenting has lasted, up to the end of February, only two half-terms, at the rate of two lessons a week. The first half-term, before Christmas, was taken up with getting the general feel of this school, by giving only a few lessons in several classes each ; the second half-term was a matter of settling down to handling school-leavers. The early part of this account will necessarily appear a little disjointed.

1. *Experiments with Children of 11-12 years.*

In Form I C, the syllabus at the time dealt with the eight and ninth articles of the Creed. (Form I is the first class, for 11-12 year olds, in a secondary school, and there are usually parallel Forms I A, I B, etc. according to ability and the size of the school). These topics were evidently not the easiest to handle with a slow group of children, but I took the view that if we began with what Our

Lord tells us in the Gospel, sufficiently paraphrased, about the Holy Ghost, we should be on a basically correct line. By talking over John, XIV, vv 16 and 26, and later Gal., IV, 6, and using the blackboard and notebooks, it was possible to say something of the work of the Holy Ghost in their souls, and then exemplify it in the account of the Annunciation and the work of the Holy Ghost in different members of the Church to-day. This little set of lessons was hardly a success, especially as there was a gap of a week between each lesson, but it showed up the two necessary facets of catechism teaching : the presentation to baptized souls of a Christian mystery in its depth and simplicity, and adapting it successfully to a slow intelligence.

In dealing with the topic of « The Holy Catholic Church, » a step in the right direction seemed to be to take the theme of Jesus the Shepherd of His flock. It was a symbolism the children saw into at once and were able to apply correctly. They easily saw in St. Peter and Pope John XXIII Our Lord's visible 'stand-in,' and the bishops His assistant shepherds, and it was interesting to see that, in their own way, the children interpreted this correctly pictorially. The elements of the Gospel used for this topic were parts of John, X ; Mt., IX, 35-36 ; X, 1-13 ; XVI, 18-19 ; and XIV, 13-21. This last passage, the feeding of the five thousand, was used to show Our Lord training the Apostles to do for His flock in the physical sphere, what He meant them to do in the spiritual sphere. These lessons covered : « What Our Lord wants us to do to belong to His flock » ; « Who are those who belong to His flock » (notion of the Mystical Body) ; « What does Our Lord want us to do for His flock, » and all this led to the more abstractly-phrased answers of the present Catechism.

In Form I B, composed of more intelligent but still rather slow children, the subject was the second article of the Creed, which in our catechism is little more than an abstract presentation of the two natures in Christ. St. Mark's vivid description of the stilling of the tempest came to the rescue to some extent, since it has references both to Christ's human nature : « He was in the stern, asleep on the pillow there, » and to His divine nature : « Who is this who is obeyed even by the winds and the sea ? » (Mk, IV, 38 and 40). And this contemplation of Our Lord was brought into the present by talking over the meaning of our genuflection in church, and how to assist at Benediction. It was, in a not too deliberately thought-out way, the link between doctrine, Scripture, and liturgy and life.

The children of *Form I A* are the more intelligent of their age-

group, and include some of grammar-school ability. So I made a definite attempt to deal with Baptism and get across the idea of the new life it bestows. A difficulty one soon encounters is verbalism. If you ask the meaning of grace, you are told it is a 'gift'; if you ask what this gift is, it is the 'supernatural life of the soul' (as the catechism says); if you ask what this life is, either you are told it is the life of grace, and you are back at your starting-point, or you draw a blank. I tried the Gospel approach by using the account of the cure at the Pool of Bethsaida (John, V), and some of the children did eventually see the parallel with Baptism. But it was the pool they remembered most! I made another attempt with St. John's account of the cure of the man born blind (John, IX). Its human interest, and the way this man gradually attained to faith impressed them more; but the transition to the new life given in Baptism was still difficult, and the experiment largely a failure. The alternative approach, through the main rites of the Sacrament, presented very concretely and in conjunction with Gospel narratives, may have worked better. So much for attempts with the 11-12 year olds.

2. *Experiments with Children of 12 to 13 and a half.*

With the next age-group, in II B, I first gained some knowledge of their background and interests through a questionnaire. The results could not compare with what a form-master or form-mistress knows from permanent contact, but they helped the process of adaptation to a group of new faces.

The ages of the twenty-eight children of this class range from twelve years and two months to thirteen and a half. There is an equal number of boys and girls in the class (most Catholic secondary modern schools are 'mixed' schools). Their outlook on life is limited largely to the present and their own activities; when they think of their future career, their thinking is partly realistic and partly an expression of their instinctive interests. The girls however are more altruistic and of more mature choice of a career; they also write more consecutively and in better handwriting. All these children have a television set in the home, and watch it regularly in the evenings, but in varying amounts; «Westerns» form their favourite programmes.

The boys' hobbies and other free activities are varied and mostly active: football and swimming top the list, with gymnastics, and then ice-skating, bird-watching, keeping pets, playing cards or billiards. One clear exception was the boy from Ireland, who makes plaster models and likes going on long walks «through woods and country lanes.» The girls prefer ice-skating, swimming, reading, minding children, going for walks, dancing

and keeping pets. The boys' choices of their future career were almost as varied as their hobbies : to be a mechanic, an engineer, an electrician, a train-driver, a detective sergeant, a builder's draughtsman, a plasterer, or, to join the Navy, ... The girls had a more limited range : several want to be a children's nurse, and the next most favoured choices were those of air-hostess, typist, dressmaker. One child belongs to a family of nine children ; usually the number varies between six and two. The headmaster gave the additional information that from a half to three-quarters of the girls were physically mature, but only about one-fifth of the boys.

Quite evidently, the teaching of religion has to be vividly interesting and active to hold these children. They need to be given something to *do* fairly soon in a lesson, apart from frequent questions and the use of visual aids. For the boys in particular, the starting-point will often be a good one if it is themselves and their interests, but it may not always be easy to cater successively for the different level of outlook in both boys and girls. Their week-end activities, which take up such a large part of their lives and which they must be taught to sanctify, are fairly different, and it would not be easy to keep one section of the class interested while dealing with the interests of the other. We saw together, over three lessons, the Sacrament of Penance. The cure of the paralysed man at Capharnaum (Mk, II, 1-12) afforded an exact parallel with this Sacrament ; a discussion of the dispositions of this man as implied by the narrative led to conversation on the meaning of sorrow, and in a final lesson we went through the manner of preparing for and going to Confession. Time was lacking to give the subject a full treatment, but a concluding questionnaire on the subject showed that the children were all well aware of the times for Confession in their parish, and were familiar with the routine (in a good sense) of going to Confession.

II. EXPERIMENTS WITH THE SCHOOL-LEAVERS

The school-leavers in Form IV A will be the subject of the remainder of this account. (I omit a mention of the interesting variations of reaction in III A ; many of the children there are in a period of transition towards a 'teenager' outlook, which has a fair definiteness in the IV Form.) The staff were concerned about the religious practice of this year's Form IV, and they attributed the difference from the normal to the fact that these children had missed being confirmed, the Sacrament not having been administered in the parish since 1953. Some of these children left at Christmas,

and half the remainder are due to leave at Easter, without having received the Sacrament.

1. *Lessons on the Sacrament of Penance given to the whole Class before Christmas.*

I had a first three lessons with these children before Christmas, and the subject I was asked to take was the Sacrament of Penance. I avoided giving a direct treatment of the subject in the first lesson, and instead, read out, item by item, a questionnaire on responsibility and conscience, and the children wrote the answers. This was the list of questions :

Questionnaire :

1. Do you know of an accident where much damage was caused, or even people killed ; through someone's fault ? (There had been recently some noticeable ones, either locally, or given prominence in the newspapers.)

2. He is responsible. What does this mean ?

3. Suppose he was never found out. Would he still be responsible ? To whom ?

4. What is your conscience ?

5. Who gave you your conscience ?

6. When a person dies and comes before God, will God judge him by his conscience ?

7. Will God reward those who have done good ?

8. Will God reward those who have done wrong ?

9. Why must God punish exactly as a person deserves ?

10. Will He punish sins that have been forgiven ?

11. Why ?

12. On what condition does God forgive sins ?

Replies. — The answers were reassuring, and would make a little study in themselves. They were, however, fairly similar, and the following set of answers will stand for all the others. (These were a girl's answers ; in general, the girls expressed their answers better and more completely than the boys, although the boys' answers were basically the same.)

1. A man closing a car door which caused a gun to go off and kill his friend. This was in Oldham (a neighbouring borough).

2. Being responsible means having to be in charge of something. (This represents one type of answer ; the other was : 'being the cause of something'.)

3. He's responsible to God for taking a life, and also to the person's friends or parents.

4. Your conscience is the thing that tells you right from wrong.
5. No answer. Most said « from God, » but four or five answered in the sense that we have a conscience because we have a soul.
6. God judges him on his thoughts, words, deeds or omission and his conscience. (All answered « God will judge him by his conscience, » or the equivalent.)
7. God will reward good because He is just.
8. God is just, so He will punish as a person deserves.
9. He must punish exactly and reward exactly because He is infinitely good and infinitely merciful.
10. God will punish them because they still have a mark on their soul because they have temporal punishment due to sin. (Most said simply no ; six or seven said yes, but usually explained this as referring to temporal punishment remaining.)
11. God will not punish sins already forgiven because He is merciful. He forgives sins because He loves us. (Practically every answer gave as reason, either because God loves us or because He is merciful, or both together. Only two had a different answer, which was that we were sorry, and have done our punishment already.)
12. He forgives sins on condition that we will try never to commit that sin again, and we are sorry for them. (All answered in this sense.)

I have made no change in this set of answers, except for a couple of spelling mistakes.

The next lesson was a fairly adult discussion, on the basis of these answers, on responsibility, conscience and free will. These teenagers do respond to being considered no longer as children, and as being capable of thoughtful ideas of their own. Our Lord was brought into the picture by the parable of the talents of Matt. XXV, and the idea was presented that the light of faith completes and even tempers the warnings of conscience by revealing to us the justice and kindness of God, the fact that He sent His Son to save us, and that Christ prepared the Sacrament of Penance in which He brings to us the fruits of His Passion. This led to a third lesson directly on the Sacrament, with emphasis on the meaning of sorrow, and on making Confession a personal and meaningful act each time, not just a routine carried over from childhood. This first contact with IV A was too early for me to assess its value, but it did show that further lessons would be interesting, and in particular, that a questionnaire could be a help towards a first rapid understanding of a situation.

*2. Attempts to Teach on Baptism
to the 24 Pupils remaining after Christmas.*

When the school reopened in January, I asked this Form to

write on themselves so that I would know more about them. They need not put their name, nor answer every or indeed any question if they did not want ; and their answers would be shown to no one (nor even put in this article) unless they agreed. These were the questions asked :

Questionnaire :

1. How do you spend your week-ends ? What do you read ? What are your favourite T.V. programmes ?
2. What do you intend doing when you leave school ?
3. What would you like to do ideally ? (Your dearest wish, your day-dreams ?)
4. What do you think life is about ?
5. Do grown-ups understand you ? What do they need to know to understand you ? What do you expect them to do or not to do ?
6. What do you think would be God's perfect answer to your desires ?
7. What would you like to learn in catechism lessons and in school generally ?
8. What does religion mean to you ?

Replies. — Not all the children finished the questionnaire, but all the answers were of great human interest.

The first question, of course, was given the longest answers. The use of two whole days of leisure at week-ends varies from the boy who gets up at Saturday midday and fills in the time with his pals as best he can till eleven o'clock at night, having his first meal in a supper-bar after 6.30, to the many, perhaps girls especially, who know what to do with themselves, and mix relaxation with purposeful activity. « Week-ends are for me the most enjoyable time of the year, » one of them wrote.

Cycling, angling, football training, scouting, aero-modelling, stamp-collecting, are some hobbies, mostly of boys. One boy mends watches : « I go into a pub on a Saturday on business (I go in on a Tuesday as well) » ; another writes songs and monologues, and is engaged on writing a novel on black magic ; a third gives the list of his activities as : « shooting, dancing, hiking, girl-hunting, youth club, church ! » A girl collects the latest 'pop' records : « Cliff Richards is my one and only » ; another does cookery, needlework, geography reading, and watching T.V. They go to the cinema or watch T.V. rather to pass the time than choosing this as a deliberate interest.

Less individualistic interests are : dancing, going to the youth club, watching football matches. Four girls travel at least ten miles regularly every Saturday to see their favourite team. « We thoroughly enjoy it, » one wrote. « After the match we all go off to confession. » She spends Sunday morning after Mass reading the match reports in the newspapers, and her favourite T.V. programme is Sportsview.

Television occupies several hours of their time on Saturday and Sunday

evenings. « Westerns » are still the favourite, or else « Boy meets Girl, » a programme of teenager 'pop' music that ended recently. But there are other choices: detective series, Sportsview, « Emergency Ward 10 » which gives the human angle in hospital cases. « At home, » one girl wrote, « the television goes on at 5.30 and is not switched off till it is finished. Most of the time I am bored stiff, but occasionally there are one or two good plays. » One boy does not wish to become « an idol of the square box in the living-room » and only watches about an hour a night. One feels that these children would read more if viewing times in the home were more restricted.

The amount and type of reading varies. One boy reads only comics; a girl reads modern novels and classics; stories of travel and adventure are popular, and also detective, mystery and murder stories. One boy reads « most newspapers » and likes « a good book on murder »; another likes books « with plenty of blood and murder in them »; another reads « books on geography, history, bricklaying, and thrillers. » One girl likes science fiction, and another « love-novels »; another one reads family stories and travel stories and a few romantic novels, but these latter are mostly « fictional rubbish. »

In answering Question 2, only two or three were yet undecided as to what would be their career after leaving school. Six or seven wanted some kind of clerical work, and some of these would be going to evening classes to prepare for this. One wants to be a comptometer operator, and two wish to be telephonists. Two other girls want to be hairdressers and one a fashion model; one boy wants to be a joiner, and another to do sheep-farming. None of them, it may be noted, want to do what has been hitherto the traditional occupation of the area: working in the cottonmills.

« What would you like to be ideally? » brought some revealing answers: « to be a film star »; « a film star and pop singer »; « to run a large-scale farm »; « I would like to be an air-hostess, but I would also like to be a nun »; « my father to be a Catholic »; « to be a millionnairess »; « to be secretary to a T.V. studio »; « a full week of rhapsody with Cliff Richard. » Four or five wish to travel round the world, but one said « to travel round the world and help the refugees and the poor forgotten people of the world, and also try a stage career, and spend our winters in a hot country. » A boy would like to be « a multi-millionnaire or a care-free tramp »; two would like to spend the rest of their lives in ease on a Pacific island. Another would like to emigrate to America and produce and write shows.

« What do you think life is about? » was sometimes answered in a way other than I had expected and gave a variety of answers, and some did not answer it. Five said that the purpose of life was to get to heaven. Two said life has a lot of ups and downs; two others, that it was « the same old routine, but it has ecstatic moments of delight. » Other answers were: « God put us on earth to serve Him in all respects »; « life is a life of hardship. Every day is the same. A trial for what comes later. » « Just a place in which we suffer and work to gain a place in heaven. » « Life is an experience with God. »

In answering Question 5 : « Do grown-ups understand you ? » the answers without exception were a clear *No*, usually expressed forcibly, and it was clear that the grown-ups they had in mind were their parents. These answers mount up to a *plea* to be understood. Typical are the following : « to let us tell them our feeling » ; « not to say « Things weren't like this in our day. » (This was a common grievance) ; « They should look at things from our point of view. They should go once or twice to the rock 'n' roll shows we go to, instead of condemning it without giving it a chance » ; « Grown-ups will never understand adolescents, because the world is changing all the time. I expect them not to interfere » ; « we expect them to listen to reason from us now and again » ; « I don't expect parents to understand fully. It's impossible » ; « perhaps they are scared of our age and feel safe if they live in the past » ; « I would like my parents to like my clothes a little more » ; « grown-ups need to look at our troubles from our point of view » ; « teenagers to-day mature much more quickly, and have better ideas » ; « they shouldn't be always saying don't do this, don't do that. They should give us a fair amount of freedom. »

There was a dwindling number of answers to the remaining three questions. In giving Question 6 : « What do you think would be God's perfect answer to your desires ? » I was hoping to get some clue as to whether their faith was informing to some extent their desires and their view of the future. These were the totality of the answers to this question : « a successful job in life, my own house, a car, a perfect Catholic marriage, a small family. » « To be fairly rich and always happy, and later to be married to the right person. » « God knows my desires. He has a plan for me. What His answer is I don't know, but I can wait. » « God's answer for me would be quite ordinary. Be natural, and marry. Be reasonably happy. Most important : keep up the duties of being a good Catholic. » « I don't think there is an answer to my desires. » « God's perfect answer to our desires would be : If you have faith, hope and prayer you will receive. » « Success in my ambition. »

Question 7 was answered with regard to the catechism lesson only. « I would like to be told about the Bible, especially the Old Testament which I like very much. » « I like doing the Mass in detail, and learning about the Saints. » « More about the Mass. » « I would like to be told a little more about the Church. » « The same things as now, only in a more interesting way. »

Some answers to the last question were deep and personal. « Religion is a way of life, but I think nearly everything we do seems wrong » (the implication here is that there are a lot of 'don'ts' in religion.) « God is someone I neither understand nor feel. » « Religion is the best thing in the world, because it gives us a reason for living. » « God is a person whom I have never seen, but I am told that He made the earth and the universe all by His word. » « God is very helpful and we are so mystified (?) by Him that we want to be good so that when we die we can go to Him. » « If I were a boy I would like to be a priest be-

cause you take more part in the Mass than the congregation. » « My greatest wish is to be a good Catholic, and when I die, found worthy of going to heaven. My parents don't go to church, so they are not a very good example. Every child takes more notice of its parents than of any outsider. Sometimes there is doubt in my mind whether religion is all wrong. Really, though, I don't think of that much. I only hope God gives me the grace to carry on with my duties as a Catholic. » « Religion is something you cannot live without. » « I think that religion is good, but sometimes it is hard to understand. Our Saviour redeemed us from the devil long ago, and I still love Him for what He did. »

Lessons on Baptism following the Replies given above.

These answers provided far more material to work upon than could be utilized in a few lessons. In the next lesson I took up with them the question of their day-dreams. We talked over their implications : the fact of being alive carried with it the instinctive desire to live fully — in fact infinitely. Left to itself, this instinct can only use the things we see and hear and know of, and according to each one's make-up, it makes an ideal image out of them... And we discussed some of their day-dreams in this light. Then we saw how the light of faith reveals to us that God is the answer to that desire, and that He has for us a happiness far beyond our wildest dreams. (cf. I Cor., II, 9). The practical consequences were to wait in hope, to merit this reward, and to reject or readjust these day-dreams to the will of God. This led to Our Lord's insistence on the need to take up one's cross daily, and His parable of the pearl of great price.

The following week the question was put to them : « If grown-ups do not understand you, what *do* you want? » They said they would have to think it over, but meanwhile someone asked what Our Lord did when He was a teenager, and I said I also would answer that as best I could next time. What I attempted to do in this lesson was to discuss Baptism in its *present* implications by using Our Lord's conversations with Nicodemus and the Samaritan woman (John, III and IV). But they were unutterably bored at the mention of « Baptism, » having seen the topic so often, and I felt the class was not with me. The next time, they were no more capable of expressing their answer to the question : « What *do* you want? » I dealt briefly with Our Lord as a teenager, but this first effort showed that the little that St. Luke says needs more thinking out. (The line I would take would be to say first that Our Lord was the perfect teenager, and then throw the question back to the class by asking what is the perfect teenager, and then go

on from there.) I then went back to attempting to get across the permanent relationships that we now have with the Blessed Trinity because of Baptism, but although they showed goodwill, the impression « we have seen all this before » was a real barrier.

So the next time I avoided all mention of the word « Baptism » and came back to the subject under the title : « What it means to be a Catholic teenager. » They were told that we would be discussing deep things, but that they were capable of understanding what was meant ; and they did in fact listen closely. The first idea put to them, as a basis of what was to follow, was that God could not do more for us than He has done. They began to ask for the first time questions which were objections in form, but in fact were queries for information on aspects of dogma that were perplexing to them. « Then why do we have to suffer for Adam's sin ? » ; « Why does God not destroy all sin in the world ? » ; « Why did He not destroy Lucifer and save us all this trouble ? » I encouraged them to bring up all similar questions in future : their outlook and knowledge were developing, and it was not wrong to feel the need for further information than had been given them in their younger years. These questions cut into the lesson as I had planned it, but I felt a turning-point had been reached in our relations in the catechism lesson.

At the rate of once week, the subject could not go on much longer, so I gave a final lesson on the teenager's relations with each of the three Divine Persons within him as a result of Baptism. The subject had to be compressed, and it will be worthwhile to take up one point or another for a few moments in succeeding lessons.

3. *Practice of Religion.*

There was still one point to get further information on, namely what the staff had said about the poor religious practice of this class. So at the beginning of this last lesson they were invited to answer a third questionnaire. (They were beginning to be amused at being made an 'information bureau'.) This was the list of things asked :

1. How often do you go to Mass ? Why do you go ? Why do you miss ?
2. How often do you go to Communion ? Why do you go ? Why not ?
3. How often do you go to Confession ? Why do you go ? Why not ?
4. Do you say morning prayers ?
5. Do you say evening prayers ?
6. Is your father/mother a Catholic ?
8. Does your mother go out to work ?

Questions 6, 7 and 8 and the « Why not ? » of the other questions

were meant to assess possible background difficulties or practical difficulties (distance, etc.). The children were told that nothing on personal conscience matters was wanted. And, as before, they did not have to put their names, and were free to answer or not. There were twenty-four children in the class at the time (several had left at Christmas,) and the answers when listed gave the following results : four or five children seem to miss Mass occasionally; the others go every Sunday ; one for certain, and perhaps three, go to Communion every Sunday ; ten go once a fortnight ; seven or eight about once a month ; one about every two months. One goes to Confession every week ; three every fortnight ; three every three weeks ; twelve once a month ; one every six weeks ; two every two months. Possibly these are an optimum estimate. Only four say their morning prayer regularly ; nineteen say their night prayer. Four mothers are not Catholic and four fathers, which gives eight mixed marriages. *Fourteen* have their mothers out at work. This questionnaire would need to be supplemented by a short one, more precise, but perhaps it was as much as one could ask for the time being on this subject.

I have however followed up their readiness to ask questions on things that puzzle them by asking them to draw up a list of these things, and also to say why catechism bores them, and what would make it interesting for them. Their answers have still to be analysed.

There is no point in drawing any formal conclusions from this experience at such an early stage. I have had a first lesson with Form IV B, and shall soon treat of Baptism. The next topic with IV A will be Confirmation. In both cases it should be possible to profit by the work of these past few weeks.

Magic Mentality and Sacramental Life

in Children of 8 to 14 years

by André GODIN, S.J. and Sister MARTHE, Daughter of Charity
International Centre for Studies in Religious Education, Brussels
*School of Assistants in Psychology, Brussels*¹

INTRODUCTION

The Magical Attitude.

A twofold wish as old as the world of men exists : *to seize* by rites the mysterious energies enclosed in matter and *to conquer* certain spiritual advantages by exclusively material means. The first attitude feeds a pre-technical magic in which the pompous incantation has not yet given way to that patient submission to reality which discovers and makes use of the laws of nature. The second attitude fosters a pre-religious magic in which the true nature of the spirit (moral courage — acceptance of others — invocation) finds itself somewhat engulfed and at times endangered.

The idea of ensuring *security*, *power*, or even *love* by means of perfectly accomplished rites (gifts, gestures or stereotyped words) constitutes what may be an essential characteristic of the human state, in any case it is a very primitive one and, in this sense, fundamental.

Moreover, is it conceivable that a child, during the first years of its life, could obtain access in some other way to the benefits of language, of social life and culture ? « Eat this, and you will be a good boy. » — « Do that and you will grow up. » — « Say this, and you will be loved. » By submitting to these peremptory commands, little children welcome within themselves and assimilate the reassuring, powerful and fascinating image of their first gods : their parents.

1. The research which forms the empirical basis of this article — and in particular the application of the test to children — was carried out by Sister MARTHE under the direction of Father Godin, for the obtaining of her diploma as Assistant in Psychology.

There are some who continue this game when they have grown-up. To stave off an inward sense of guilt by some privation or material sacrifice — to bribe free collaboration through favours — to win love by means of gifts : these « magic » endeavours are common practice¹ and in them the symbol degenerates into illusory devices. When such attitudes are not transcended and do not reach a maturity on a level with authentic values (freedom-love,) we know what they lead to : resentful failure ; contracts aggressively broken ; dual selfishness or divorce ; such are the ordinary consequences of an infantile structure which has not developed. They are also the rewards of a misunderstanding : if the spirit has need of symbolical expressions, it is in order to meet other spirits, or even to meet itself. To impoverish *signs* by attributing to them an automatic efficacy is to confuse matter and spirit. Sacred signs are no exception.

Magical Conduct and Primitive Religions.

The similarities and the oppositions between primitive religions and the established forms of magic have been the object of much study (see a few brief references in the *bibliography* at the end of this article).

The authors who emphasize the oppositions (Allier, Aubin, Delacroix, J.-H. Leuba, Seumois,) ² ordinarily stress the fact that contrary to the religious attitude, the magical attitude aims at dominating and capturing the forces immanent in the world or in objects, that magic has a « real » and not a « personal » character, in short that it tends to « summon » and not to « invoke. »

But other authors (Bastide, Léonard, Pradines) more sensitive to the animist, communal and mystical elements which underly magic as much as technique and the religion of the primitives, point out a certain continuity between magical and religious behaviour.

1. In our technical culture, certain commercial propaganda successfully flatters this tendency. Advertisements invite us to purchase "joy" meaning oranges, "prestige" in the case of a de luxe car, "charm" when buying toilet soap. And what should one say of money itself: pseudo-symbol which can be transformed into power all the world over by the alchemy of modern capitalism... The converters do indeed sometimes explode. We are then led back, altogether and painfully, towards a poverty which once more liberates the spirit — but not always the spirit of love.

2. For Durkheim and Father Schmidt (in very different ways) magic is the result of a *degradation* of religion. These discussions, which directly concern cultural anthropology and the history of civilizations, usually leave entirely on one side the question of the psychological processes in children and adults belonging to these various cultures.

The psychological point of view on these questions is clearly set out by Dr. AUBIN : « *One is in the sphere of magic when one thinks to capture automatically the power one wishes to master, without invoking any divinity, without any authentic act of submission.* »¹

After having long doubted the validity of these connecting links, he finally declares himself « obliged to admit in the non-civilized a *consolidation* of certain characteristics of infantile structure and mentality... (as well as) the genuineness of a *spontaneous individual magic* which, in its habitual shape, harmonizes with the main trends of social magic. »²

Magical Behaviour and Child Psychology.

Among infants (up to 3/4 years old) certain *passive* forms of behaviour, almost biological or the result of reflexes, are first evident : stereotyped gestures and words aiming at re-establishing physical or affective well-being. These forms of behaviour are in general in the nature of *habits* adopted by submission to the educative milieu, but they sometimes show signs of small *rites* which the child has pleasure in reproducing even when he is alone : giving orders to objects — refrains which recall absent persons — the magic words of counting « Who's It »³ etc.

Various authors (Aubin, Odier, Piaget) have revealed certain characteristics explaining these magic practices in the mental structures of the child — thus, the absence of dualism⁴ and the relations of participation.

PIAGET writes : « *We call magic the use a person thinks he can make of the relations of participation in view of modifying reality.* »

1. O.c. (in the bibliography), p. 227. — But it could be objected to Dr. Aubin : Is there not a submission (at least symbolical) by the very fact of having recourse to set practices which cannot of themselves produce the desired effect? It would, in any case, only be a matter of submission to socio-cultural commands.

2. *Ibidem*, pp. 16-17.

3. This is a type of spoken or chanted recitation by which children determine who will come out of a game, run after the others, etc. The chant “Eena, deena, dina, do...” is one of the most in use.

4. PIAGET thus points out three forms of “adualism” in the child : a) confusion of the *sign* and what is signified (example : the word is at one with the thing) disappearing at 7/8 years — b) confusion of the *internal* (subjective) and the *external* (objective) which disappears around 9/10 years — c) confusion of the *spirit*, which thinks, and its *object* (the thought is in the object it presents to itself, and not independent of it) disappearing at 11/12 years. These three forms can naturally play a part in the expressions denoting a magical mentality (o.c., pp. 66-67).

All magic suppose a participation, but the converse is not true.» (o.c., p. 117).

From 6 to 10/12 years of age, these forms of behaviour become more spontaneous (in private or collective games,) *actively adopted* and oriented towards a modification of reality or an increase of power on reality. They are numerous and typical : counting to delay an event — treading (or not treading) on the lines which divide up the side-walk to augur something — pushing a marble towards its goal by long-distance gestures and formulae (fairly soon stereotyped) — small private rituals in the performance of religion (prayers said meticulously, the placing of religious objects in a specific manner on the night table, etc.).

At this age everything happens as if the animism (tendency to bestow intentions on things and events) extended itself in an effort to magically capture the energies latent in objects. In any case, most religious educators know that, around the ages of 8 to 12, many children live their religion in a spontaneous attempt to accomplish the rites perfectly (the age of « model » altar servers).

Magical Mentality and Sacramental Mentality.

Thence comes the question : Is it not to be expected that the understanding of children, with regard to the sacramental realities in which they take part, should be more or less stamped at this age with certain characteristics of the *magical mentality*? In particular we think of the following traits :

- 1) Relation of *automatic causality* between the sacramental sign, materially effected, and the spiritual effect (example : sin forgiven without any contrition).
- 2) Relation of causality between the sacrament received and certain *wonderful effects* of a material order (example : Holy Communion giving protection against a car accident).
- 3) *Confusion between the sign and what is signified* (example : the sacramental presence of God reduced or identified with the material presence of the host).

If this is so, the fact that Christian children take a certain length of time to assimilate a *sacramental mentality*¹ in conformity with the reality instituted by Jesus-Christ and presented by the Church, could be explained. This delay could eventually be *aggravated* by a feeble pedagogy (excessive simplification of the effect of the sacraments in themselves — too much use of stories telling of wonders

1. On this *sacramental mentality* we have given some precise details, by way of reminder, in our conclusions.

to illustrate sacramental action) ; but the delay in itself is more likely to be due to the affective and mental categories of the child. These would lead him (unless the educative milieu reacts) to one of the perils denounced by Father ROGUET with regard to sacramental matters : « Only to consider the aspect of efficacy and forget the signification. Taken to its final limit, this is the pitfall of magic. »¹

The sacramental *life*, gift of God, is in no way open to question by all this : inaugurated in baptism, it constitutes the very centre of « our life hidden in Jesus-Christ. » The imperfection of the manner of thinking or even certain deviations of the affective (psychical) structures would not prevent the sacraments from being received with fruit provided the *moral* dispositions are adequate. Grace is not directly dependent on the psychical background. Sacramental life (the restoring or increasing of sanctifying grace) envisaged in connection with an eventual « magical mentality » would simply constitute a *call* : such a sacramental life would of itself tend to create the « sacramental mentality » it requires and which with the help of an adequate catechesis, it must gradually attain.

This is the problem our research endeavours to elucidate with the help of positive facts and methodically collected observations.

THE METHOD

To have some chance of detecting the presence and assessing the intensity of the « magical mentality » understood in this way, one must evidently put before the child questions or situations to which he cannot merely give a verbal reply learnt by heart at the Catechism. If this is not done, what the child knows will come to light, but not his psychological attitudes nor the imaginative world with which he enrobes the religious teaching he receives.

Further, it is necessary that these tests, intended to reveal the

1. "Sacramental theology must beware of two temptations which can easily become pitfalls. The first consists in looking on the sacraments as pure symbols without any other efficacy than that of the symbol which normally speaks to the intelligence... The reaction has produced another temptation, completely opposed, and another pitfall : to consider only the efficacious aspect and to forget the signification. The sacraments are no longer "sacraments of the faith," they are merely rites operating mechanically" (ROGUET, *Initiation théologique*, o.c., p. 447).

characteristics of a magical mentality, be applied with success to a group of persons who, in general, are supposed to have attained the « sacramental mentality » in keeping with Christian maturity : in the present case, theologians and religious educators.

General Description.

After many tentative efforts, we adopted a method of individual conversation concerning the sacrament of Penance and the Eucharist.

For PENANCE the respondent was asked to chose which of *three comparisons* appeared to him right or wrong, which was the most correct (and which the least good) to explain this sacrament. He was then told *three stories* together with appropriate questions and sub-questions.

For the EUCHARIST in the same way a group of *three comparisons* and *three stories* with questions and sub-questions were presented. Besides this, a *special question*, which we believe to be quite typical was then asked.

A system of scoring, giving points according to the prominence of the characteristics of magical mentality revealed in the various answers, was established. The maximum score theoretically possible is 38 (19 for Penance and 19 for the Eucharist).¹

The whole of this test must take place in an ordinary, easy going conversational atmosphere, avoiding all that gives the effect of an exam, to obtain as far as possible spontaneous answers. Educators, in particular, will do well to avoid this method with children directly under their care.

It is always a good thing, especially with some subjects, to ascertain how the child really understands the matter : has he grasped the story or question properly ? -- When in doubt we suggest that no mark be attributed to magical mentality : in this research the benefit always goes to the sacramental mentality in case of doubt or ignorance. The results are all the more significant.

Concrete Parts of the Test.

Here are some samples, given at various stages of the test, which will give a more concrete understanding of the method used and the manner of assessing the results.

1. The full text of *comparisons*, *stories* and *questions* (in French) together with the system of *scoring by points*, in stencilled copies, will be sent together with an *off-print of this article* to psychologists or educators who send for it, including B.Fr. 50.— or \$ 1.00. (Address : *Lumen Vitae, Religious Psychology*).

1. *Penance :*
Introducing the Three Comparisons.

Once the child feels thoroughly at home, we proceed with the research in the following manner (this text is intended for girls, but easily adapted for boys) :

« You know that the Lord Jesus has given priests the power to forgive sins. He has said : 'Whose sins you shall forgive, they are forgiven.'

» Suppose now that you have to explain the meaning of the sacrament of Penance to some little girl who is not a Christian and who has never been to the catechism.

» Good. Now I am going to give you three *comparisons*. They are written down on these cards. We will read them together. You must tell me each time if the comparison is right or wrong. After that you will tell me which one seems to you the best. Do you understand ? »

The texts given here below are then produced and read.

I. The Sacrament of PENANCE is like having a good clean-up. The soul is all covered with stains. They are shown to the priest in the confessional, and he makes all those stains vanish. The soul at once becomes perfectly clean.

II. The Sacrament of PENANCE is the same as when you have disobeyed your parents : you ask their forgiveness. The priest forgives us in the place of God : although you are still a bit sad at having done wrong, it is good to know that God has forgiven because He loves us and that we can do better in future.

III. The Sacrament of PENANCE is like being in the court of law before a very kind judge. The priest is seated, he listens carefully to what we say. Then he makes a big gesture with the hand to tell us that even if we have done wrong, we are now no longer guilty. Then we go away after saying thank you to the priest.

The three texts are then given to the child and he is asked to read them again at leisure to find out which, in his opinion, is *the best* comparison and which is *the least good*.

Points. We have attributed points for « magical mentality » according to the following scheme :

To have estimated the first comparison as « correct »	2 points
To have estimated the second comparison as « incorrect »	3 points
To have estimated the third comparison as « correct »	1 point
To have chosen the first comparison as the « best »	2 points
To have chosen the second comparison as the « least good »	1 point

2. *Penance : One of the Three Stories.*

« Listen carefully to this little story :

« *Somebody who does not know Jesus-Christ and therefore does not understand the meaning of the Sacrament of Penance has however heard that Christians accuse themselves of their sins in the confessional. One day, she goes into a church and, to see what it is like, enters a confessional. She tells all the evil she has done and the priest gives her absolution. »*

« Do you think that she has, in this way, been forgiven her sins ? »

Scoring. Here, we have had to take into account the fact that certain *correct* answers (there has been no sacramental forgiveness) were in some ways motivated by a magic ritualism (example : « No, because she did not do the penance » — or else : « No, because one has to have made one's First Communion to go to confession » — or again : « No, because she had not been to communion and prayed afterwards... »). So we came to assess the points as follows :

To have declared in favour of sacramental forgiveness	2 points
To have magically justified the non-forgiveness	1 point

3. *The Eucharist : One of the Three Stories.*

« What do you think of this story : it is probably not true, but if it were true, what would you think of it ?

« *A woman is busy cleaning in the sacristy. She finds a ciborium on the table with some consecrated hosts : the priest has forgotten to put it back in the tabernacle in the church. But the woman does not know that the hosts are consecrated ; she thinks they are prepared for the morning, to be consecrated at the next day's Mass. So she eats two or three, just like that, to see what they taste like. »*

« Have you understood ? Good. What do you think of it ? If the story were true, would the consecrated hosts have produced something, some effect, in the soul of this person ? (If the child does not understand, add : « You know Jesus gives us graces in Communion : has this person received any graces ? »).

And finally: « Do you think this person committed a sacrilege, a sacrilegious sin in eating these hosts ? »

Scoring.

For having justified an effect of grace	2 points
For having denied this effect, but in a magical way	1 point
For having asserted a sin of sacrilege	3 points

4. The Eucharist : A Special Question.

We have estimated that an essential characteristic of the sacramental mentality is the ability to distinguish between the effective sign, sacred gesture or consecrated matter, and the supernatural effect produced on the soul. In this connection we thought that a question on the *relative duration* of the physical presence of the host and the active presence of Our Lord, offered an opportunity to investigate a problem which cannot usually be answered by stock phrases. We lead up to this question through two others (which are not given any points) :

- 1) *According to you, when a child goes to communion and receives the Sacred Host, what goes on in him ?*
- 2) *At what moment does he receive Jesus ?*
- 3) a) *In your opinion, how long does the host stay in him ?*
b) *And Jesus, how long do you think He acts in him ?*

Scoring. The only scoring given here was for the following :

For having made <i>no difference</i> between the duration of the presence of the host and the sacramental action of Christ	2 points
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THE RESULTS

Groups Examined.

The test was applied to 110 persons : 90 children (30 from each age-group : 8 - 11 - 14) and 20 carefully selected adults (10 theologians and 10 religion teachers).

The children were girls from two Brussels schools conducted by nuns. They come of a middle-class milieu (shopkeepers, employees, the army, skilled workers). Those who had not started frequenting the sacraments since at least six months were excluded; from the 8 year-old group (that is 8 to 8 and 11 months) they all belong to

the 3rd primary grade. Half of the 11 year-olds come from the 5th, and half from the 6th primary grades. At the age of 14 the pupils are in the 1st or 2nd Domestic, 2nd Commercial, 2nd or 3rd Technical, or 5th Modern grades. A few definitely backward children (in the opinion of the teachers) were set aside.

General Results.

The difference between the marks for magical mentality obtained by the four groups examined (8, 11, 14 years and adults) is most striking. It will be remembered that our scoring system gives a maximum of 38 points for those answers following a magical trend — and a minimum of 0 for the ones who have continually given replies conforming to the sacramental mentality.

Here is a list of the points obtained.

Groups	Extreme limits of scores (Range)	Average	Sigma ¹
30 children of 8	From 25 to 13	19,03	3,3
30 children of 11	From 24 to 1	11,76	6
30 children of 14	From 17 to 0	8,33	4,2
20 theologians/educators	From 5 to 0	2	0,7

TABLE I : *Score for «Magical Mentality» obtained in each group (possible maximum : 38 points).*

The definite progress towards a sacramental mentality in the replies to our test is very evident if one considers the number of subjects according to the points obtained (by sets of 3 points) and by ages. See this subdivision in Table II.

1. The Sigma (or typical difference) is an indication of the dispersion of the results around the average taken as central value. In a normal graph (Gauss curve) 68% of the results are comprised within the two values distant by one sigma plus or minus from the average.

Points given	Number of subjects by categories of points			
	8 years	11 years	14 years	Theol./Educ.
From 27 to 25 points	1	0	0	0
From 24 to 22 points	7	1	0	0
From 21 to 19 points	8	4	0	0
From 18 to 16 points	10	2	2	0
From 15 to 13 points	4	6	4	0
From 12 to 10 points	0	7	5	0
From 9 to 7 points	0	6	6	0
From 6 to 4 points	0	3	9	1
From 3 to 0 points	0	1	4	19
Total :	30	30	30	20

TABLE II : *Division of the 110 Subjects by Categories of points obtained for «Magical Mentality.»*

As can be seen (Table II) the 8 year-old group remains very compact. On the contrary the 11 year-old group is very dispersed (from 24 to 1 point) : it seems that the transition between the two mentalities is most marked at this age. Already at the age of 14, half the subjects have reached the standard of the adults who, we would recall the fact, are in this case specialists in religious knowledge.

The recovery from a magical mentality, or, if it is preferred, the progress towards replies denoting a sacramental mentality, is clearly illustrated by the curves of graphs corresponding to the replies of the 4 groups examined (see : TABLE III).

There is nothing in common between the curve at 8 years and that of the adults : there is no point where they overlap. No doubt, we are here dealing with a group of adults particularly penetrated with the sacramental mentality and who immediately sense, under certain questions, the magical formulations which they know to be incompatible with the doctrine of the Church. It is certain that with many groups of ordinary Christian adults the results obtained would have been nearer the graph for 14 years.

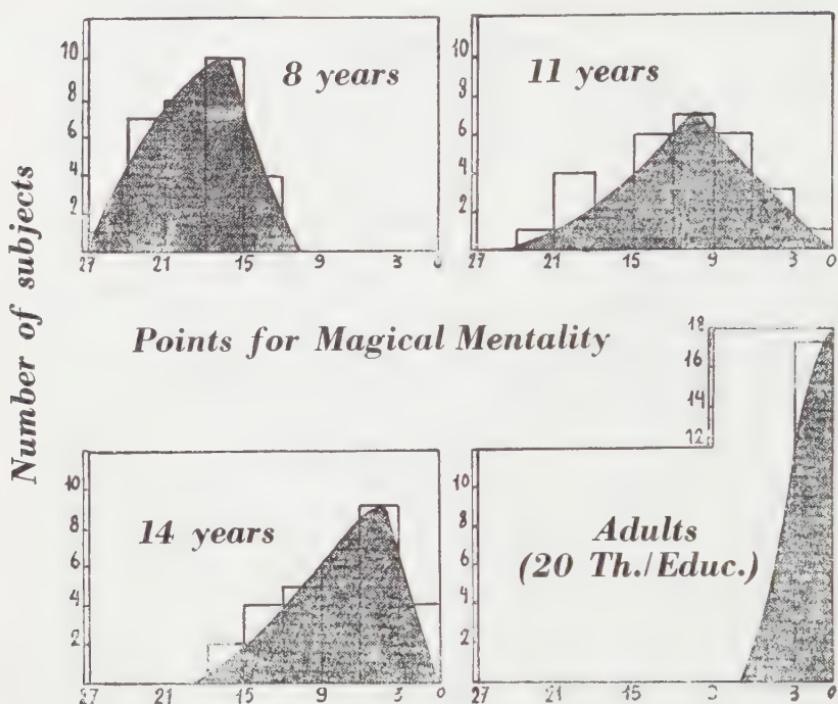


TABLE III :

Respective position of the four groups of respondents (8, 11, 14 years and Th./Ed.) to the test for *magical mentality* showing the progressive movement (starting from the left: 27 points) towards the *sacramental mentality* (on the right: 0 points.)

Relation with the Intellect.

Is the rapid modification of answers between 8 and 14 years due mainly or exclusively to the intellectual factor? Is it not merely the intelligence which is developing and would this not be sufficient to explain the progress, without there being any need to talk of a « mentality » (the result of affective and educative factors)?

If the intellectual factor were the principal one, we could expect that *within each age group* the more intelligent children would also be those giving fewer magical replies. But this is not so.

RAVEN's test « *Progressive Matrices 1938* » was applied to the 90 children. Examination of the results shows a normal distribution. They are apportioned as follows :

- at 8 years, from percentile 93 to percentile 17,5
- at 11 years, from percentile 93,2 to percentile 4
- at 14 years, from percentile 97 to percentile 7.

Having classed the 30 children of each group in the order of points obtained at the magical mentality test, we have investigated the correlation between the two series of results (classification at the intellectual test — classification by magical mentality points).¹

This correlation is very slightly positive : + 0,23 at 8 years.
+ 0,21 at 11 years.
+ 0,27 at 14 years.

These figures are below 0,36, the minimum which in a group of 30 subjects can be retained as a significant correlation.

We can conclude that, within each age group, the intellectual factor has only a small part in the propensity to give magical replies. These therefore appear to be connected with *age* in a group of Christian children. The influence of educative factors and affective dispositions can also be suspected in relation to the personality (see our previous study on « Animism, » *Lumen Vitae*, 1959, 1). But these influences would have to be demonstrated by further research.

Other Results.

All the features of our test (comparisons, stories, questions) contribute for their part to a form of discrimination connected with age. We would point out a few results in relation to the four samples given above, to illustrate our method.

1. Penance : Three Comparisons.

Comparisons (I, II, III) for Penance	Correct Comparison			The best			The least good		
	I	II	III	I	II	III	I	II	III
At 8 years	27	27	26	11	13	6	12	5	13
At 11 years	25	29	19	7	18	5	9	5	16
At 14 years	15	30	12	2	23	5	14	1	15

1. The coefficient of correlation was computed by the (Spearman) *method of ranks* and, for 28 degrees of liberty, should attain to 0,361 to be significant at the level of probability of 0,05).

Comparison I is therefore eliminated by half the children (14 out of 30) at 14 years: the comparison of the stain removed has, in any case, a very accentuated magical character. It was, however, spontaneously accepted as the best (we agree it is the simplest) by eleven 8 year-old children, a number almost equal (13) to those who preferred comparison II. *Why is Comparison I rejected?* Out of 35 rejections we have noted the following reasons: — because too materialistic (cleaning, showing, seeing, stains...) 10 times; — because there is no reference to interior dispositions (desire for forgiveness, firm purpose...) 10 times; — because it is incomplete (sanctifying grace, God's intervention...) 5 times. We would point out that the rejections for the reason that nothing is said about the *forgiveness of God* are not numerous. This applies equally to Comparison III (describing exclusively the actions of a priest-judge): out of 44 rejections we can only count 6 mentioning the absence of relation to God.

2. *Penance : The First of the Stories.*

19 children of 8 years of age, 8 of 11, and 7 of 14, answer in the affirmative concerning the sacramental forgiveness. *What reason is given for this forgiveness obtained by someone who does not know Jesus Christ and chiefly acted through curiosity?* Here are some typical answers from the 8 year-olds: — because all the same she went to confession (6 times); — because she entered the confessional (3 times); — because she told of the wrong she had done (1); — because the priest gave the absolution (1). The reasons at 14 years, scarcer in any case, are more evolved, but some are clearly tinged with magical mentality: — her sins are forgiven but she does not know it — they are forgiven, but as she is not baptized, it is of no use.

3. *The Eucharist : The First of the Stories.*

In the person who consumed what she thought were unconsecrated hosts, *an effect of grace* is attributed by eight of the 8 year-old children, 2 of 11 and 1 of 14. On the other hand, a sacrilege is imputed to her by 20 children of 8, 9 of 11, and 6 of 14 years.

It is, however, interesting to note *among those who have (correctly) denied a spiritual effect*, the number of reasons of the magical mentality type: — because the host was not given by the priest (24 times) — because she touched the hosts (10 times) — because she ate three (sic! 9 times).

4. *The Eucharist : Special Question.*

There is not much interest in knowing the *length of time* children attribute to the presence of the *host* in the communicant: one day, two hours, half an hour, a quarter of an hour, or a few minutes. We note that most children have a tendency to increase this duration, at least if

their answers are compared with those of the theologians and educators who do not hesitate when speaking of the host, to limit its physical presence to a few minutes, even a few seconds.

Regarding the duration of the action of *Jesus*, the variety of opinions is perfectly understandable: — until the end of the thanksgiving; until one commits a grievous sin; throughout all one's life, etc.

But a great many children (before the perfectly clear question) make no difference between these two durations: 18 of the 8 year-old, 16 of 11, 14 of 14 (out of 30 children of each group).

The question is, of course, surprising; we quite agree that it calls for an unprepared reaction. We cannot, however, avoid seeing in this inability to differentiate between the two durations a defect in the sacramental mentality. We conclude this rapid examination of the significant replies by reproducing word for word the first impressions of Sister MARTHE when she started the research on this matter: « When one puts the question of duration concerning the host, the child replies without much thinking. But when, immediately after, the same question is put regarding Jesus, the child is surprised and one can see that *she is certain she is being asked the same thing twice over*. The majority hesitate and either reply in a fanciful way or keep silent, and this we have to try and overcome. For these children, Jesus and the host are the same. The oldest sometimes have recourse to the theory they have learnt, but more often they do not seem to grasp its exact meaning » (Working diary, p. 32).

CONCLUSIONS

Summary of the Positive Research.

A test has been elaborated to assess, by individual applications, the propensity to conceive or imagine the sacramental action with certain characteristics of the *magical mentality*: operation automatically connected with a rite — material or marvellous effects. The application of the test to 90 children (of 8, 11 and 14 years of age) reveals a gradual rectification of this mentality in that, with age, the answers tend to line up more and more, though not entirely, with those given by 20 theologians and educators undergoing the same test.

This evolution does not end at the age of 14. The importance of the last years of adolescence for the formation of the *sacramental mentality* cannot be under-estimated, at least as regards those who, at the age of 14, are considered, from this point of view, as backwards.

Within each age group the replies denoting a magical mentality are only very slightly related to the results obtained from an in-

telligence test. We therefore consider that the magical mentality depends on a general maturation of the affective life (as for *animism* previously studied) and the pedagogical influences of the milieu. Its continuation during adolescence is the result of an insufficient growth of religious attitudes ; this may be due to lack of exact knowledge, or because religion has been transmitted in an educational atmosphere or through didactic means (stories, pictures, comparisons) which foster this backward mentality.

The Sacramental Mentality.

The sacraments : gestures of God.

Penance : the word of God forgiving us in return for a sincere and sorrowful confession.

The Eucharist : the food of the divine sacrifice gathering us together to resuscitate us.

These realities, lived through faith and within the ecclesial community, must of necessity be approached with the attitude required by the highest religious intentions. The *sacramental* mode of the presence, established by the Word Incarnate to prolong His action in time and space, cannot be correctly understood nor fully accepted where after-effects of magical mentality remain extant : the latter would like to obtain control over supernatural powers and place them at man's disposal by summoning them through a ritual act. On the contrary, to be received at the moment when the outward rite actualizes it by signifying it, the sacramental presence demands that one should be recollected within the mystery of an inter-personal meeting, invoking Him who saves us from sin.

Alone, this sacramental attitude¹ wards off the danger of superstition, which it averts in any case by overcoming it on its own ground : that of the symbol.

1. It would be false and fatal to think that our research is able to reveal the whole of the sacramental attitude of the respondents. It is strictly limited to certain elements of the understanding connected with the cognitive (possibly the affective) structures of the children. Thus, the role of (moral) dispositions considered as necessary conditions for the sacramental action, is a notion not easily accessible to the clear conscience ; but the attitudes of the children in this connection could be studied also by other means : by observing how the children act ; how they behave before and after the reception of the sacrament, etc. We would however point out that it will, in any case, be necessary to discover and interpret the meaning of these behaviours and for this, probably, have recourse to the spoken word as an additional and significant means of expression.

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Psycho-Pedagogical Implications.

What theologians have never ceased to formulate, with increasing precision in the course of history, the faithful will continue to accept (and raise themselves to its level) if teachers of religion adequately present it. To achieve this end, the latter should skillfully conform (for we are dealing with an « art ») to a twofold requirement :

a) *Give a correct teaching of the sacramental doctrine*, that is to say, within the authentic scriptural climate and the truth of the council definitions. The comparisons, pictures, emotions and stories put into use must be examined in the light of the theological criterion (especially when dealing with children) : sign — efficacy of grace — conferred on the condition of worthy dispositions.

The sign requires to be connected with « what is signified » in the threefold temporal direction recently described by Father Schillebeeckx¹ : anamnesis (evocation) of the sacrifice of the Lord — visible and communal attestation of the actual gift of grace — declaration of the coming salvation.

Efficacy of grace, and not automatic accomplishment of something marvellous. We repeat what Father ROGUET says : « The *ex opere operato* efficacy is not a magical efficacy ; though it comes from God and not from man, it can encounter an obstacle owing to intrinsically bad dispositions to the sacrament : the proper dispositions are not a cause, but certainly a *sine qua non* condition. »² Man's actions and dispositions are therefore a necessary condition for the efficacy of the sacrament ; but as soon as they exist, the effect of the sacrament — grace — is produced *without corresponding proportion* to these dispositions and actions. No act of devotion, however fervent it may be, can earn for us the forgiveness which restores, or the food which develops our vitality as adopted sons of God : the sacramental operation is without common measure with our psychological piety.

Disposition of the subject : the conditions are varied and placed on different levels according to the nature of the sacrament and the commands of the Church who is their distributor. With regard

1. H. SCHILLEBEECKX, O.P., *De Christusontmoeting als sacrament van de Godsontmoeting* (Antwerp, 't Groet, 1957) summarized and reviewed by L. RENWART, S.J., in « Nouvelle Revue Théologique », July-August 1959, p. 731.

2. A. M. ROGUET, O.P., *L'efficacité des sacrements*, Appendix II to the volume *Les Sacrements*, Summa of St. Thomas Aquinas, Edition de la Revue des Jeunes, 3^e pars, Paris, Desclée et C^e, 1945, p. 352.

to Penance, the Church imposes satisfaction (as the normal accompaniment, not essential,) but the nature of the sacrament requires confession and the spiritual efficacy insists upon the contrition and firm purpose of amendment of the subject. For the Eucharist, the Church commands the fast, but the nature of the sacrament requires the state of grace and the spiritual efficacy cannot operate without right intention on the part of the subject, nor can it fully produce its effect without his acts of faith and love.

Every sacrament administered is a sign given to a specific person within a Christian community ; in default of the moral dispositions or actions by means of which this person accepts that this sign be so given and welcomes it, the sign « instead of being accomplished for him will, in a manner of speaking, pass over his head » (Schillebeeckx, o.c.).

b) *To transmit a sacramental mentality* despite the more or less strong propensity to a magical mentality among the listeners. This is rather dependent on age and culture. When speaking to children of eight to twelve years, catechists will do well to bear in mind that their symbolical sense¹ is as yet entangled within an animism² prolonged into ritualism strongly inclined to see in the perfect accomplishment of the sacramental rite the guarantee of the magically obtained effect.

Without falling into abstract ritualism, which is hardly in keeping with these children's years and, in any case, with sacramental theology, these catechists will give up trying to obtain easy results : the stories of frightful happenings to sinners who refuse to go to confession and the fantastic ones of miraculously bleeding hosts. They will reject easy but doubtful imagery : stain-removers or dry cleaning for the stains of conscience, as also sacred vitamins for anaemic souls. They will purify the artificial processes of sacral sentimentality : the psychological relief obtained by having told the priest everything, prior to the consoling visit to the divine prisoner of the tabernacle.

They will remember that 40 % of the boys and 46 % of the girls at the age of 12 (1.700 children of the SANDRON³ inquiry) and 60 % of the 90 children we examined, reply that a chalice accidentally spilt after the consecration, does not make wine stains on

1. In this connection look up *The Symbolic Function*, in *Lumen Vitae*, X (1955), No. 2-3, p. 277.

2. See with reference to animism A. GODIN and B. VAN ROEY, in *Lumen Vitae*, XIV (1959), No. 1, p. 129.

3. Ch. SANDRON, F.S.C., *Contrôle objectif des connaissances catéchistiques*, Brussels-Namur, La Procure, 1953, p. 30.

the altar but well and truly stains of blood. The frequency of this reply (in our research) hardly decreases with age, and when one has talked a bit with these children, we are bound to attribute it to certain stories of miracles and wonderful events related by catechists. « We do need, » said one of these, « to support the sense of reality of transsubstantiation ! »

As psychologist and theologian, we have no sort of recipe (or « magical » formula) to guarantee the transmission of a sacramental mentality to listeners who are still more or less penetrated with magical mentality. Bringing the psychology of the listeners into contact with the revealed message remains the constructive task of religion teachers. We shall merely be happy to have helped them, by our research, to detect with more precision the existence of a magical mentality, typical in the older children (but in no way exclusively theirs), to assess its strength and to obtain, we hope, its gradual elimination.

*
* * *

When Our Lord declared : « Whose sins you shall forgive they are forgiven » and « This is my Body ; do this in memory of Me, » He introduced into history a sacramental leaven which was to overthrow the magical ritualisms.

As this leaven, despite so many historical and psychological obstacles, has come down to us, it is essential that we live and proclaim it by remaining faithful, so that it may spread and continue, even within our magical mentalities, to operate its supernaturally redeeming and psychologically purifying work.

This task is not ended.

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The Prayer of Adolescents

by Marcel HERTSENS

*Professor at the Collège Saint-Pierre, Jette, Brussels*¹

The lack of interest in prayer among adolescents has already troubled teachers. As a remedy they usually propose, in one form or another, a return to the sources of true prayer, the Bible, the liturgy. Their valiant efforts and excellent instruction have assuredly brought out the beauty of prayer, without all the same, invariably rousing a desire for contact with God among the young. There seems to be a gap between their teaching and the present-day adolescent mentality. Teachers do not always succeed in putting them in dispositions favourable to prayer, there is a link missing in the chain.

Such a fact prompts us to examine adolescent psychology to find which aspects and realities can rouse them from quasi religious indifference, and draw them to a vivid, personal religion, based on an experience of the attraction of Christ.

It is in this sense that we suggest in this article, a general trend to be followed in training adolescents in prayer. Since, however, grades of education and temperaments differ very widely, and this article is but brief, we leave to each teacher the adaptation of these suggestions to the needs of the boys and girls under their care.²

1. Born at East Finchley (England), March 29, 1918, ordained priest July 27, 1942, M. l'abbé Marcel HERTSENS taught at the Institut Saint-Boniface at Ixelles, before becoming a Professor at the Collège Saint-Pierre, Jette. He has collaborated on the review « *Educatrices Paroissiales* ». — Address : 17, rue Léon-Théodor, Jette, Bruxelles, BELGIQUE (Editor's Note).

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I. THE PROBLEM OF PRAYER FOR THE ADOLESCENT

1. *Lack of interest in prayer.*

Too many adolescents go on praying as they did when small children ; they merely recite ready-made formulae, they barely get beyond the stage of formal, exterior prayer. This seems to them monotonous, tiresome and useless. Therefore they assist at liturgical ceremonies in the parish as they did at school, without relish. They pray from duty or routine.

Prayer like that does not appeal to them, it has no connection with their daily occupations, it does not satisfy any need they feel. « It is absurd, » says Dr. Carrel, « to pray in the morning and behave like a savage all the rest of the day. »¹ Which, alas, is what too often happens. Many young people keep their religious life in a drawer ; they open it at fixed times in the day, because they must. As soon as the obligation ceases, the drawer is shut again until the next order from authority, or the next serious necessity.

2. *Causes.*

We must consider the *exterior causes* which lead young people away from « holy things. » First of all, there are the consequences of original sin which lure every soul away from the Creator. This is all the more true for the young, since they live in a world saturated with *distractions*. Pascal pointed out this danger even in his day. Even more in our own day, youngsters are *satiated* with attractions from without : sport, travel, radio, T.V., are much more exciting and full of variety than prayer. Add to that the enticement of *fine current ideas* to be found in literature, cinema, reviews, shows. In the world of today sceptics wish to ignore God, eternity, sin, all spiritual values. Existentialists deem life an absurdity; André Gide and many others boast of the art of letting oneself live. Upset by such ideas, young people can hardly preserve their faith, their hope, their charity. In spite of atheist surroundings, they have kept an intellectual belief in God, a Creator and a Master ; but God our Father seems absent from their lives. Faith in the Person of Christ, God and Redeemer, has only left traces in some young minds ; they think of Him more as a hero to be imitated. Christian

1. Dr. Alexis CARREL, *La prière*, Paris, Ed. Plon, 1958, p. 12.

solidarity, rooted in the mystery of the Mystical Body is practically unknown to them. Of the Holy Spirit they have no idea.¹

On top of that there are the *interior causes* inherent to their psychological growth. Adolescence is the period when the character develops, when the child of yesterday is becoming gradually aware of its own personality, which yearns for self-government. This evolution takes place just as much in the realm of thought as in activity and affectivity.

Thought. The adolescent discovers his powers of reflection and reasoning. Drawn by the need of strengthening himself, he reasons for the pleasure of reasoning. The result of this is the instability of his judgment, its lack of suppleness and shades, the mania for criticizing everything. In the sphere of prayer he proclaims his distaste for formulae, and revolts against invitations to pray offered by parents and teachers.

Action. In the psychology of the adolescent a two-fold principle of activity is to be noted : individualism and subjectivism. The first prompts him to assert his personality by opposing his environment. He has a horror of uniformity, regimentalism and all dependence. He does not want to pray either like or with other people. He would rather pray alone, apart from any community spirit. Subjectivism makes him think of nothing but himself and his personal happiness. In God he only sees an instrument to this purpose.

Affectivity. In the same measure that his intellectual awakening makes him discover the extensive domain of human thought, the splendour of nature and the world's immensity, the adolescent begins to realize the poverty of his personal capacities, and the weakness in his character. The first failures in his attempts at idealism will soon crush him, disappointment drives him back upon himself. Frightened by the thought that others may suspect his poverty, littleness and weakness, he shuns outside interference capable of revealing the situation which oppresses him. Nothing in such a state of soul can lead him to prayer. He does not want it, either for himself or for others.

3. *Elements justifying real hope of solution.*

Alongside these negative aspects, the character of the adolescent fortunately offers many others, positive and attractive. The young and enthusiastic soul experiences *hunger*.

1. "We live like atheists. It is a fact. God dies of cold. He knocks at every door, but who ever thinks of opening to Him? The place is full already. Filled by whom? By ourselves." (J. GREEN, *Journal*, III, p. 196).

In the realm of *thought*, the adolescent seeks truth. He tries to understand his own place in society and the world which is opening out its wealth before him. His faith worries about a better knowledge of God, and of his own responsibilities towards his brothers in Christ.

In the realm of *action*, he longs to realize an ideal. Generosity urges him to devote himself for others. As a Christian he wants to fix life's problems on realities which surpass human ideas.

In the *affective* realm especially is there upheaval. The adolescent feels the need of friendship, but a friendship of his own choosing, worthy of his entire confidence, of the gift of himself. He feels an affective attraction to those who struggle against the same difficulties as himself. On the religious plane, it is the age of lofty ideals : the priesthood, religious life, lay apostolate and dedication.

Thus the adolescent presents a series of contradictions and conflicts which must not alarm us unduly. It is the time when boys and girls shed their childish psychology, without yet attaining their adult maturity.¹

II. SOLUTION OF THE PROBLEM

It is precisely this seeking after interior balance which must be used to lead the adolescent towards God. Just when he is looking for the truth about his spiritual life, made divine by baptism (a problem of faith), when he fears to lose God (a problem of hope), when he imagines he is abandoned by God (a problem of love), must the teacher « fix him. » He must make him see that this hunger after truth, this fear of being abandoned, and this longing for friendship, are in reality his seeking, perhaps unconsciously, after God, Who is waiting, as it were impatiently, to give Himself to his soul : « before they call I will hear, »² « He hath first loved us. »³

The teacher must beware, however, that the adolescent does not fall into a dangerous subjectivism. This would lead him to consider God as a practical solver of all his difficulties. He would then only make use of God while and in the measure he imagines God affords him the help he needs subjectively. God is not simply at his service, to get him out of trouble, and prayer is not a calling upon God to make Him solve a problem and accept our ideas.

1. On this subject see : *L'adolescence*, numéro spécial de la Revue *Educateurs*, Paris, Ed. Fleurus, 175 p.

2. Isaias, 65, 24.

3. I John, 4, 10.

Because the day the adolescent thinks he has discovered how to get on without God (like Tarrou, in *La Peste* de Camus : « to be a saint without God, ») God will be pushed out, the adolescent will give Him up for good. That will seem to him much stronger, much more personal than holiness with the help of God. It is this attitude, unfortunately, which we notice so often among young people leaving school.

True perspective is quite different ! In His immense love, God calls the adolescent, not to the human success of his own little life, but to participate in the Divine life, to further the Kingdom of God.

God assigns him a very definite place in the work of the Redemption ; the adolescent must fit in with the divine plans, not work out his own redemption according to his personal ideas.¹ He must be led then, in his quest for truth, to ask God what He expects from him : « Seek ye therefore first the Kingdom of God... and all these things shall be added unto you. »² To beg anything from God is to recognize His almighty power and infinite wisdom ; the best gift we can give to God is to receive from Him.²

This first prayer of *petition*⁴ will come quite easily to the adolescent since his desire for truth, the sense of his own weakness and of his failures put him into ideal dispositions to listen to God, to understand His call, to welcome it⁵ and accept it readily.

In this way the adolescent will acquire a deep and real sense of prayer, which is nothing else than the unconditional acceptance of the Divine Will in his life. All prayer is essentially « *listening* » to God and « *acceptance* » : « Yet not my will, but thine be done. »⁶

1. « God does not will to be alone with His happiness to share and a world to save. He has willed to be able to say to us at the last day: You have had your share in it all. » (B. BRO, *op. cit.*, p. 11).

2. Matth., 6, 33.

3. On this subject, see the remarkable chapter by R. WAEKENS, *La pédagogie de la prière*, dans *Seigneur, apprends-nous à prier*, Cahiers de la Roseraie, III, Bruxelles, Ed. Lumen Vitae.

4. The prayer of petition is about the only one of which Our Lord Himself speaks. The prayer of adoration or of praise is not a *different* prayer but the best way of expressing petition. « Ask and you shall receive, » can only be understood in the light of the Kingdom of God, His Plans, (« Seek ye first the Kingdom of God and His justice... » and « When you are praying, speak not much, as the heathens... ») The prayer of praise abandons the idea of merely presenting terrestrial requests, in order to utter a wholehearted « *Yes* » to the Divine Will. It can be reached by the teaching of petition.

5. The gift of Lord is purely gratuitous, in no proportion with our merits. We are free to welcome or to reject it. The young imagine they have more liberty when they say « *No.* » This is a fearful illusion ! True liberty knows how to say « *Yes.* » It is the one act which no one, not even God, can force upon us.

6. Luke, 22, 42.

In answer to this attitude of readiness God will initiate the adolescent into the solution of his problems of faith, hope and love, such as He sees it in His infinite wisdom.

Nevertheless, the adolescent will not be able to offer God such a « fiat » as that ; like everyone else, he does not understand the greatness of God's designs, he is too weak and divided in sympathy. Only Christ, the Son of God, could utter this fully-conscious and absolute « Yes. » The adolescent can only do it in union with Him, the Mediator ; he must pray through Jesus Christ Our Lord. Every prayer leads up to this concluding Amen.

This prayer, made by the adolescent, united to the prayer of Christ, must be addressed to God the Father : « Yea, Father, for so hath it seemed good in thy sight »¹ is the highest, simplest prayer of all. It preserves the adolescent's *faith*, because he believes in the Fatherhood of God Who directs everything for his greater good ; it preserves his *hope* because it unites his happiness to this submission and abandonment ; it preserves his *charity* because he is ready to do all God asks of him.²

Such prayer is the sure way to find God, guaranteed by Christ Himself. It makes a means of union with God out of the most ordinary happenings of everyday life : « If any one love Me, he will keep My word. And My Father will love him, and We will come to him and will make our abode with him. »³ « This path, » as Piny says « is the way of ways, the way without a way. » At this height action and contemplation fuse into one.⁴

In this manner we have led the adolescent to pray, and have forged the link we were looking for, which was the root of our problem.

III. COMPLEMENTARY ELEMENTS

There are still two aspects in the teaching of prayer which will make the solution of the problem clearer, more perfect, more efficacious.

1. Matth., II, 26.

2. « Not everyone that saith to Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of My Father Who is in heaven » (Matth., 7, 21).

3. John, XIV, 23.

4. « There is but one thing necessary, that some one ask us for all, and to whom we are able to give all. » (P. Claudel).

1. *The Person of Christ.*

The adolescent will not be able to be really attentive to God, to welcome His message and realize it in his own life unless he is intimately *united* to Our Lord. This will mould his thoughts into conformity with those of the Divine Master : « Let this mind be in you which was also in Christ Jesus. »¹ To develop this uniformity which will grow into a deep friendship between Christ and the adolescent, the teacher must show him the wonderful and attractive personality of Christ, Who invites him to share His condition, His very life and His unclouded happiness : « I am the vine, you the branches. He that abideth in Me and I in him beareth much fruit ; for without Me you can do nothing. »² « I will not now call you servants... but I have called you friends. »³

The teacher should instil into the adolescent a complete confidence in Him Who knows better than he does himself, his weakness, his attraction towards earthly things, the temptations of the power of money, pride, pleasure. He knows his successes and his aspirations, his vexations and his failures. The teacher must urge above all else, that Our Lord is waiting for him, that it is enough to draw near, to keep in contact and open his heart to Him.⁴ His prayer will either be granted literally, or else, which will be better still, his thoughts, his ideas will give place to the thoughts of Christ. « It is astonishing, » said Bernanos, « how my ideas alter when I pray about them. »⁵

The adolescent will welcome the friendship of Christ with enthusiasm. Feeling within himself the need for truth and love, he will grasp the possibility of doing something great with his life. Father Lebacqz writes very aptly in his book *La grande amitié* : « The subject of friendship is one of those which find the most eager response among adolescents. They yearn for it and look out for books about it. To show them that Christianity is really a friendship

1. Phil., 2, 5.

2. John, 15, 5.

3. John, 15, 15, 16. On this subject see the excellent article by G. DELCUVE, S.J., *L'amitié du Christ et la formation religieuse des adolescents*, Bruxelles, Lumen Vitae, 1952, pp. 596-616.

4. « It is by approaching Him that we appreciate Him, and in appreciating Him we discover His Sweetness. » (St. Bernard).

5. « The aim of prayer is perhaps less to obtain what we ask than to become different — we can go further still and say that asking from God changes us gradually into people capable of sometimes doing without what we prayed to obtain. » (J. GREEN, *Journal*, III, p. 80).

with Christ, is often the best way to win their hearts, to lead them to discover what religion is, and make it living for them. »¹

2. *The Mystical Body.*

According to the doctrine of the Church, the Christian neither lives nor acts alone. His incorporation into the Mystical Body gives him a two-fold union : with the other members of the Mystical Body² and with them he is united to Christ.³

Thus the adolescent who prays is always united to Christ and to his brethren in the unity of the Holy Spirit. His prayer, apparently isolated, is always community prayer at the same time. He can but pray in union with Christ and His Church. The prayer of each one reacts on all and the prayers of all enrich those of each.⁴

In this way the adolescent will feel sustained in his efforts to pray, since he will think of his own responsibility towards his brethren, and also, aided by the whole Church in prayer, his own attempts will be enigorated.

United with the Church in Christ, the adolescent will no longer pray as a mere individual. Christ will offer to the Father the one efficacious prayer in his name and the name of the entire Christian community.

IV. IN PRACTICE

It is not only necessary to bring the adolescent to pray, but to pray well. We find this in the Gospel. « Since the Son addressed the Father in the language of men and the Holy Spirit entered the hearts of God's adopted children, to teach them to cry « Abba, Father, » the whole ideal and the laws of prayer have been altered. »⁵ All true prayer is inspired by the Holy Spirit and made with Christ and in His Name.

1. « *Thus therefore shall you pray : Our Father...* »⁶

That is the perfect prayer.⁷ The adolescent can recite it like all

1. G. LEBACQZ, *La grande amitié*, Bruxelles, Ed. Universelle.

2. *Rom.*, 12, 4-8; *I Cor.*, 12, 4-29.

3. *Eph.*, 1, 22; *Col.*, 1, 18.

4. "Every soul that raises itself, raises the world." (Newman).

5. J.-M. PERRIN, *op. cit.*, p. 71.

6. *Matth.*, 6, 9.

7. "Anyone who says: Our Father, in the evening, can sleep trustfully" (Péguy).

the formulae which the Church gives us. Its recitation will have its full value when it enables him to grasp the deep meaning of this prayer, and develops within him the aspirations contained in it. It is essential to teach the young to say it with due devotion, slowly, taking time enough to grasp its meaning and range. Take care above all that the adolescent assimilates the idea that he is the child of God, united to Our Lord and to his brethren in a great unity of prayer.

2. « *We ought always to pray and not to faint.* »¹

To limit the time for prayer to a few minutes during the day is to misunderstand the teaching of Christ and of the Church. The adolescent must be taught to bring God into his whole life. We have tried to stress that united to Christ and to his brethren, it is no longer he who lives but Christ who lives in him.²

It must be Christ in him Who thinks, speaks, works, prays and loves, without Whom he is and can do nothing. Therefore, how can He have no part in his joys, worries, preoccupations? Why not let Him direct all his actions and decisions, for the greater glory of God the Father?

If the adolescent puts Christ into every manifestation of his life, He will always find Him near in difficult moments, to enlighten and guide him, during work-hours to carry out his work with him, to give full happiness to his recreations, to help him in hours of suffering, to bear it, to accept it with resignation and even with gratitude.³

From another angle, the adolescent must be an instrument of God's Will in the world, so it is imperative that he associates the thought of God with all his enterprises. That is the only way to make them fruitful for his brethren and the entire Christian community.

These contacts will create a spirit of prayer, a sense of the real meaning of life, a directing of all activity towards the one pole worth the trouble, Our Blessed Lord.⁴

1. Luke, 18, 1.

2. Gal., 2, 20.

3. "However dark life is, never interrupt the flow of prayer, for it is prayer that arranges everything, even when the game seems lost." (J. GREEN, *Journal*, III, p. 80).

4. "Very short prayers or mental invocations can keep man in the presence of God. His whole conduct is then inspired by prayer. Thus understood prayer become as it were a divine habit" (Dr. A. CARREL, *op. cit.*, p. 12).

In order that the adolescent may develop this spirit of prayer during the course of the day, in order that he may acquire this sense of God and become Christ-minded, it is indispensable for him to devote certain times of the day or the week to a deeper, fuller, more searching prayer : meditation, a quarter of an hour's mental prayer, recollection, etc. He will do so with the aid of the Bible, the Gospels or some other book for meditation.¹

3. « *In memory of Me.* »²

Let us never forget that all prayer has a social meaning and a social range. Whatever our prayers are, there are some which more explicitly regard the community. In these, the visible Christian community works together in the name of the Church and for the Church. Among them, the Mass has primary place. The Sacrifice of Christ, actually present, unites the praying community in the participation of all in Christ's « Yes, » wherein lies its source and its meaning.

The Mass contains eminently the essentials of prayer and sacrifice ; it is both word and an engagement. Christ, « obedient unto death, » said the most perfect possible « Yes » to our heavenly Father, at the price of a painful separation from *everything* that was not the Father's Will. The adolescent who unites himself to the Mass actually, or at least spiritually, is called upon to unite the « Yes » of his day, of his work, of his self-sacrifice, of his efforts, and of his sufferings accepted, to the complete « Yes » of Christ. From this fact, he enters the stream of salvation : sin is rejected, acceptance as such means redemption already for the individual and for the Church.

This realization of the collective responsibility of each is a most powerful lever of spiritual life and prayer for the adolescent, as long as it is *clearly and precisely explained and illustrated*. How to translate into concrete facts and specific acts this faith in the Mystical Body of Christ, in His prayer and in His sacrifice is the daily task of the Christian teacher.

1. See, following this article, some meditations taken from a book which we are preparing : *Dieu t'attend*, Méditations pour les jeunes au fil de l'année liturgique.

2. Luke, 22, 19.

CONCLUSION

Prayer is then the meeting place for the love of the Eternal Father and the consciousness of the adolescent, created for God, saved by Christ, filled by the Holy Spirit. Assuredly, the teacher's efforts stop on the threshold of the intercourse between the individual and God. His task, however, is to encourage and help its exterior conditions. Apostolate, guidance, at once realist yet delicate, the exterior organization of the religious activity of a group, all this should tend to create *opportunity* for real prayer.

An arduous task : adolescence wearies of formulae, soon cools in enthusiasm. The teacher needs to blend judiciously fidelity and suppleness, psychology and a true sense of religion. He must strive to unite a renewal of form to an ever deeper communion in the unique prayer of Christ.¹

May the Blessed Virgin who, in her « fiat » shows us the perfect attitude of prayer, help young people to pray in her spirit.

1. "We think so often and so habitually of God in stereotyped terms that this great reality, which is the One reality, gets lost in phrases learnt by heart... We should try to think of God in His never-ending Newness, His Eternal freshness" (J. GREEN, *Journal*, III, p. 54).

Personal Religion and Adolescents

by Francis SOMERVILLE, S.J.

Director of the Catholic Catechetical Centre, London¹

« I believe in God. » The object of faith is not a series of twelve articles or a body of doctrine summed up in a catechism book, but a living Person. In his valuable little work, *Je crois en Toi*, recently translated into English, J. MOUROUX brings out the personal character of faith, a relationship of the human person with the living God. It is because God speaks and acts that man believes. He calls an individual, speaking to him through some human witness, be it a cleric or lay person, and at the same time works upon the person's mind and will by grace ; he also maintains the man in faith, continuing to speak and act in a manner suited to our human condition. Similarly, when a Christian says « I believe in Jesus Christ, » he is acknowledging the personal relationship in which faith consists. Jesus Christ is a divine Person, one with the Father, so that to know and love Jesus Christ, Son of God, is to know and love the Father. And what is said of the Father calling men to faith can be repeated with regard to the Son, for the words, work and grace of Jesus Christ are the words, work and grace of God the Father ; that is why we can understand Our Lord when he says : « Nobody can come to Father except through me » (John, XL, 60) and « Nobody can come to me without being attracted towards me by the Father who sent me. » (John, VI, 44).

Religion and Adolescents.

Religion is essentially man's response to the living God who makes himself known through creation, reason, or his Word. In the Jewish-Christian religion God has spoken to man as one person to another, and in a way to invite a reply, the beginning of a conversation and mutual relationship, so that the more a man pays attention to the Word of God the more his life takes on a character of continued response to God. The real history of religion is the dramatic story

1. See biographical note in *Lumen Vitae*, IV (1949), No. 4, p. 704. — Address : Catholic Catechetical Centre, 11 Cavendish Square, London W. 1.

of the living personal God, speaking to men, inviting them to union with himself and their response, accepting or rejecting his invitation.

Although one may hesitate to agree with some of the assertions made by psychologists, there are one or two dominant characteristics of adolescents which we easily recognize and are pertinent to our topic. One is the desire for friendship common to young people of this age ; they are no longer children and as part of their getting rid of childhood they seek affection outside the family circle. They feel the desire to have some one of their own age in whom they can confide matters which grown-ups, they imagine, do not understand ; companions with whom they find opportunities to realize their capacities in action. Friends provide the help and support they need for growing-up and developing themselves to the full. There is usually nothing selfish in this trait, because at the same time as wanting a friend for themselves as a help in the difficult process of growing up, they give themselves generously to the other person or persons.

Along with this characteristic of forming friendships, we notice the enthusiasm they have for heroes. Given the weakness of human nature, and in particular the unsettled immature mind of the adolescent, he may make a poor choice in the object of his admiration ; it may be simply a professional footballer, a glamorous film star, jazz leader ; nevertheless, the fact of a natural impulse to set up in their minds an ideal embodied in a person who has asserted himself or herself as an outstanding figure is a mark of adolescence.

Without going any further into the nature of religion or adolescent psychology, we do know enough to be able to say that these boys and girls are interested in persons rather than abstract expositions, and so it is of very little use to present religion to them as a synthesis of dogma, moral and worship.

An Impersonal Teaching.

If we are to judge by the catechism and the religious text books which have long been in use in Catholic schools, it is probably true to say that teachers in England — though apparently they are not alone in this — have not paid sufficient attention to presenting the faith as a personal relationship with God and Jesus Christ. We speak of « teaching the catechism, » and the kind of teaching given is largely determined by the structure and content, if not the spirit, of that little book. The *English catechism* is drawn up under the four headings of Faith, Hope, Charity, the Sacraments, with appendices on the virtues and vices, the Christian's rule of life and the Christian's daily exercise. In the section concerned with

Faith, after a few introductory points on the beginning and end of man, one works through the twelve articles of the Creed. The definition that is given of faith is an apologetic one, which omits the personal element of commitment. In the section entitled Hope, we teach the Our Father and Hail Mary, although the experts consider it unwise to attach prayer to hope, which has to do only with prayer of petition, whereas in catechesis we should put more emphasise on praise and thanksgiving. The two chapters on Charity treat of the commandments of God and of the Church. True, they are introduced by the Gospel precept of love of God and neighbour, but this receives only three questions whilst the commandments receive seventy six. From the way the sacraments are treated one gets the impression that they are impersonal things which give grace to those who receive them worthily.

The actual teaching given in schools is no doubt better than the presentation in the « penny » catechism. The various diocesan syllabuses call for a more personal approach to the teaching of religion ; thus the *Westminster Syllabus* which is the most widely used in the country reminds the teacher of adolescents that « the life of Our Lord is the centre of the course and a fuller understanding of Him and His doctrines the chief aim. » Yet even so, a careful examination of the details in the syllabus, as well as the official *Suggestions for Teachers* that goes withit, reveal an insufficient appreciation of the need to inculcate a personal religion in the boys and girls of our Secondary Modern Schools. As for those who attend Grammar Schools, it is noteworthy that the fashioners of the School Certificate Religious Examination syllabus were advocating a Christ-centred teaching long before this came into prominence in continental countries. Unfortunately, they did not act consistently with their aim. The question papers set in the examinations showed they were satisfied with a diluted course in scholastic theology, and the textbooks built upon their syllabus, were as arid as any seminary manual.

The teacher himself, it seems to us, must be firmly convinced that his aim and purpose is not simply to impart religious knowledge, but to introduce his pupils to living persons, with whom they are to keep up personal contact all through life. Therefore, it is of utmost importance that he keep always in the front of his mind the fact that the Christian religion is primarily concerned with Some-one, not something ; that revelation is primarily God revealing himself rather than revealed truths about God. When teachers forget these simple yet basic facts, they tend to put the emphasis on the impersonal element in religion. And this is what has

happened ; they have made the teaching more abstract than it need be. To give only one example among many : when treating of the Incarnation they come very quickly to the theological formulae regarding hypostatic union : two complete natures, inseparably united in the one Person. It would surely be far more profitable — and closer to Scripture — if we led up to a consideration of the mystery after having followed Jesus Christ in his daily life on earth : we see he was a man like other men and yet quite different ; he grew up from childhood like rest of us, subject to the same human needs, and yet « all is subject to him » the elements, sickness and even death.

We readily agree that there is an inevitable abstract element in our religion ; it comprises a doctrine, a morality, an organization. But behind the doctrine stands the Teacher, Jesus Christ, whose word we believe ; behind the moral code we should see the Law-giver, whom we obey out of love ; holding the organization together is the Founder, Jesus Christ. Like the apostles in their preaching, we should put the emphasis on the Person, so that even the abstract elements will be directed to a personal religion.

It may be useful, then, if we consider briefly some of the main topics in any course of religion, and offer suggestions for a more personal teaching with adolescents.

God.

The way in which we have been presenting God to pupils has been more or less rationalistic. Those who build their course upon the catechism begin with an extremely difficult definition of God as the supreme Spirit who alone exists in himself and is infinite in all perfections, and endeavour to explain those terms as best they can to youngsters who are not yet accustomed to abstract thinking. Then the teacher goes on to take certain attributes of God, especially those mentioned in the catechism, and explains them, adding perhaps a comparison or story to relieve the heavy going. This intellectual dissection of God is far above the heads of the pupils who may well be rebutted by a deity that appears to be hardly more than a bundle of attributes. Similarly, in the upper forms, whose syllabus is in many places decided by public examinations, the pupils are made to study some notions of metaphysics before going on to tackle the proofs from reason for the existence of God. After this, they proceed to the negative and analogical knowledge of God as it is dealt with in the manuals of natural theology. The value of his mental exercise is questionable. In its favour those who defend the syllabus say that the study of the rational proofs for the existence of God give pupils a certain sense of security in their faith ; they feel that their belief

in God can be justified by sound arguments ; moreover, some of these young people will be going to the universities where they will meet with objections or enter a world of new ideas which undermine their faith, so they need to be forearmed with the traditional arguments. On the other hand, many practising teachers, — including those who are priests and may be said to have mastered the « five ways, » whereas, be it noted, many Sixth Form teachers have had no philosophical training and are themselves hazy about the arguments — hold that only few boys and girls of sixteen or seventeen can follow the metaphysical reasoning ; it is held that the majority are more impressed by the objections and difficulties than the force of the arguments, and in consequence they are not strengthened in their faith by having these rational arguments put before them. Moreover, as the reports of the examiners reveal, very few students show on their papers that they have understood the argumentation. As for the study of God's attributes, the advocates of the old ways justify their view by saying that it is what is given in the seminaries and that the reasoning out of the divine attributes from the idea of Subsistent Being is a very fine mental exercise for these young people. To these points, the rejoinder is made that a school is not a seminary and is not expected to reproduce what is done there ; besides that, it is a debasing of God, as it were, to make him the object of a mental gymnastic for young Christians.

The solution lies, it would seem, not in dropping the rational approach to God, but in being less ambitious in what we put before our adolescents. We must give them some proofs from reason for the existence of God, but we need not go into all the five ways of St. Thomas. We might choose only one or two and, without going into all the metaphysical notions which the scholastic argumentation presupposes, concentrate on these. From personal experience in the classroom, the present writer has found that, for boys at least, the arguments from contingency and design are the most palatable and effective. As for the nature of God known by reason, again we need only take one or two, as illustrative of what the human reason can find out by itself.

This study of the God of the philosophers is necessary, because we want intelligent Catholics capable of reasoning about their religion, and also because reasoned convictions help to strengthen faith ; but we do not expect much from these lessons in natural theology for the fostering of a personal religion in adolescents. For this we must turn to God's self-revelation in the Old Testament and in Christ. This means that we must devote much more time and effort to familiarising our pupils with the Holy Scriptures.

Hitherto, for a variety of reasons, teachers have been afraid or reluctant to make great use of the Bible in the classroom. Now they are realizing that religious instruction is not primarily a matter of proving revealed truths to children who already have the faith, but of cooperating with divine grace in satisfying that supernatural appetite to know God which is in young Christians in consequence of Baptism. And no better way is to be found than to follow God's manner of revealing himself in history. He has intervened in countless ways throughout Old Testament times revealing himself by his actions and words, and supremely in the Person and work of Jesus Christ. From his actions and words in carrying out his designs we learn in a concrete historical way what are the attributes of God. From the history of God's dealings with men, we are led to the living, personal God ; and knowing that we are actors in this history we are led to a personal religion. One of the urgent needs in England is a more biblical teaching ; only when the teachers themselves appreciate the Bible at its true value, both religious and pedagogical, will they communicate a living knowledge of the personal God who speaks to us and calls for a personal life-long response. In this way they will help the adolescent to develop that personal relationship with God which his age requires.

The teaching of the *Holy Trinity* can be improved. With juniors we rightly speak about God the Father, God the Son and God the Holy Ghost as three persons without any attempt to explain their three-in-oneness. At the adolescent stage we try to show that the mystery is not contrary to reason ; then we speak about procession, appropriation even if we do not use these actual words. Now all this is good and to be recommended, but it is not enough for adolescents. By all means let us peer into the inner life of God, but we should avoid mere philosophising. Whilst considering these enriching concepts we should at the same time take care that the pupils continue to know and love God as *Persons* : Father, Son and Holy Ghost. The inevitable abstractions must not be allowed to obscure the personal character of the Holy Trinity. If we follow the example of Our Lord in his revelation, we will prefer to tell of what the Father, the Son and the Holy Ghost *do*, and from the activity of each divine Person the pupils can more readily see what is or should be our personal relationship to each member of the Trinity.

Jesus Christ.

Our teachers do teach Christ, and unless I am very much mistaken, do not fall for those mistakes and distortions which have

occasionally been pilloried in this journal. But for helping adolescents towards a more personal religion, certain suggestions may be made. Thus, for example, the formal treatment of the Incarnation might be postponed, as already indicated, until the end of the life of Christ. It then becomes easier for the pupils to understand what is meant by saying that Jesus Christ is true God and true man, and psychologically it has the advantage of starting the adolescent's reflection upon the doctrine not with the Infant Jesus but with the Man, Jesus Christ.

The treatment of Redemption is spoiled — here one has particularly in mind adolescents attending Grammar Schools — by the emphasis placed on theological terminology ; what constitutes the heart of the Christian Message is reduced to an explanation of terms : atonement, expiation, propitiation, satisfaction, reconciliation, condign and congruous merit... No doubt, the rich doctrine of redemption embraces all these notions, but this scholasticism makes for an impersonal teaching. If we presented the mystery more personally we would show it to be the supreme act of God's love for us. Men could do nothing of themselves to recover what they had lost by their sin ; God the Father, however, in his love took the initiative to save us by sending his Son ; God the Son, in his love for us and as an expression of his love for the Father, chose to become man and save us, accepting the sufferings which men imposed upon him. Insistence upon this personal aspect of redeeming love and upon the fact that redemption is going on today in which each of us has a part to play is more likely to draw from young people a living response of love.

Another suggestion we would make is that we stress the fact of Christ being alive today : he is our contemporary. We have to speak a great deal of the « historical » Christ, but we unwittingly give the impression that his life on earth ended with the Ascension. Of course, we know perfectly well and we teach that the risen Christ is in Heaven and in the Blessed Sacrament and he lives on in the Church. We are theologically correct in our teaching, but we would do well to go further than that ; in our habitual way of speaking we should let it be seen by our pupils that Jesus Christ is a person we know, not as some great historical figure of the past, but as an acquaintance with whom we are in contact. If we can communicate to adolescents this personal conviction that Jesus Christ, the model of manhood, is our contemporary and wants nothing more than to be our friend, we have gone a long way to meeting one of the great needs of adolescents and strengthening personal relationship with Christ Our Lord.

The Church.

God, Jesus Christ, the Church : these three themes run through the whole religious teaching ; besides being studied separately, they come into every lesson that is given. Yet the teaching on the Church which has hitherto been given in schools has offered an inadequate picture of what the Church really is. We have given an external juridical view which produces a certain uneasiness in the minds of adolescents. She appears as a highly organized society in which a remote almost impersonal authority, called the hierarchy, tells us what are our duties.

The weakness of such a presentation, especially to adolescents who are going through a phase when they are prone to oppose authority of any kind in their striving for independence from over-direction on the part of the adults, is that it is sadly incomplete and produces a lack of interest in the Church as well as a weakening of faith.

The solution lies in presenting the Church in her relation to Christ. The Church comes from Christ, lives by him ; she is inseparable from Christ and unintelligible apart from him. During his public ministry he began to build up the body of the Church as he went about teaching, sanctifying and guiding men ; the life of the Church is the life of Christ continued on earth.

She should be presented as the community of those who have in their souls the Christ-life and are working together in preparation for the second coming of Christ when he will lead them in triumph to glory in heaven. Until that great day the Church on earth must preach the Gospel to every creature and help to prepare even the material universe for its final transformation ; she is the new people of God, ever youthful and dynamic. When adolescents who are by nature eager for action and forward-looking, see her in this more inspiring light, they are likely to feel pride in the Church, entrusted with so noble a mission in the world, to love the Church in which Christ himself continues to teach, guide and sanctify men, to be obedient to the Church because it is an obedience of members united in mind and will for the good of all, and to feel themselves part of the Church, each with a particular appointment in her world-wide action.

Needless to say, when doing the history of the Church we will not so much follow the sequence of events as concentrate on persons, and these persons will be chiefly the saints, for these men and women are the best representatives of Christ's Church, the ones who have come nearest to his ideals ; they are our brothers and

sisters who have really made a success of life. Apart from the theological accuracy justifying such a procedure, there is the pedagogical advantage of being able to lead adolescents from the fascinating story of these great men and women to a realization of the splendour of our faith and the responsibility that is ours to live up to the same ideals as those saintly predecessors.

Grace and the Sacraments.

The lessons on grace and the sacraments need to be made personal. Grace is life, and yet the life is often taken out of it when treated in the class-room ; it is made a thing, available in two varieties, habitual and actual, handed out in the sacraments and as a reward for prayer. In an effort to be theologically accurate the teacher explains how sanctifying grace is a supernatural created quality permanently residing in the soul as a source of a supernatural activity which is a participation of divine life. But how helpful is this for adolescents to appreciate the wonderful generosity of God in giving himself to us, and how far removed from Our Lord's teaching : « If any man love me, my Father will love him, and we will come and take up our abode with him. »

In contrast to this uninspiring presentation we should stress the personal aspect. In their infinite love the three Persons of the Blessed Trinity decided to bring other persons within the stream of their own life. By sanctifying grace we human beings enter into the community life of the Blessed Trinity, and a personal relationship is set up with each of the three divine Persons : adopted children of the Father, brothers and sisters of the Son and temples of the Holy Ghost. And having entered the divine family we are constantly being given helps to live as befits our great dignity. This divine life has come and still comes to us through Christ ; when we are christened or « christ-ed, » we become vital members of the whole Christ and his life enters our soul. It is only in reference to Jesus Christ and the exceeding love of the Trinity that the doctrine of grace can be properly understood ; and that is how it ought to be presented to adolescents.

There are occasions when insistence on orthodoxy can be misleading. A good example of this tendency is in the teaching of the *sacraments* when one merely presents them as outward signs of inward grace, and in order to explain their connection with Christ, one says that he instituted them when he was on earth. Historical circumstances, notably the Reformation controversies account for the treatment of the sacraments in catechesis : definition, matter

and form, necessity and effect, conditions for validity, all of which must necessarily be studied in the seminary by future priests who are going to administer them. But by confining ourselves to these matters with adolescents, whose sacramental life we wish to deepen, we are leaving aside the most thrilling and vitalizing truth about the sacraments : they are « actions of Christ himself transmitting and distributing the grace of the divine head to the members of the Mystical Body. » (M. D. 33).

It is as personal actions of Christ today that the sacraments should be taught to adolescents. We are constantly urging our young people to « go to » the sacraments because they will find there the grace to overcome the personal difficulties of their age. But many of them object that this is not borne out by their experience ; they have not found the help they had hoped for. And we come out with the warning about not judging by feelings and the reminder that one must cooperate with the grace that is given. Would we not be far more effective if all through the teaching on the sacraments we had stressed the personal aspect, showing them to be personal actions of Christ, that they are the normal way in which he comes to us now and allows us to live with him and in him, that in every sacrament we meet Christ, as truly as did the blind man outside Jericho ? Once adolescents — and all of us, as a matter of fact — have the conviction that the sacraments are meetings with Christ, they are much more likely to have the dispositions necessary for a fruitful reception ; they will not simply « go to » the sacraments, which is not enough for a full Christian life, but they will *live a sacramental life*.

Morality.

In the teaching of morality we have not, I think, made the mistake of being impersonal. But there is a need for some revision of our ideas in treating of Christian morality with adolescents. For example, the moral course is usually based upon sin, which leads to setting a minimum of good conduct : the avoidance of sin. But adolescents have high ideals, they do not find inspiration in a purely negative morality, nor are they helped by it, because the only sure way of overcoming evil is to aim at good. Therefore, we should be more positive, and present Christian morality as our following of Christ.

Jesus Christ is the Truth, the Way and the Life. He knows everything there is to be known about the Father and he has told us all we need to know for our guidance ; to listen to him is to

listen to the Father. Moreover, the Christian looks to Christ, Son of God by nature, to learn how to live as child of God by adoption. He is the perfect man, like us in all things with the exception of sin, wholly dedicated to the service of the Father and at the same time living a very human existence with all its joys and sorrows. He shows us the way in which we are to live ; unlike other moral guides who elaborate moral systems, Jesus Christ says : Imitate me, and the Christian studies Christ to learn and make his own the thoughts, feelings and desires of his model. And, finally, Jesus Christ is more than the model of manhood, he is the source and support of the Christian life. What else is this latter but the life of Christ in those who have faith and have received Baptism ? His Spirit dwells in us by grace, manifesting his own virtues in us as far as we allow him to do so. In a very true sense, the imitation of Christ, just mentioned, is a continuation of Christ : he lives on in his members and whilst respecting their free-will continues to show forth the inexhaustible richness of his perfections. Such is the point of St. Paul's words : « I am alive, or rather not I, it is Christ that lives in me. » This profound truth does not make for an easy morality, relieving the Christian from any responsibility, because he has to make the constant effort of the will to allow Christ to work in him and transform him after his own likeness.

These considerations show that any moral course should be based on the Person of Jesus Christ. We invite to meet Our Lord as he revealed himself in the Gospels, lead them to admire his character, and do what we can to see that this admiration inspires an effort to imitate him. They are at an age when the development of their own personalities holds an important place in their lives and they experience secret attractions to higher ideals. Not all of these are dreams. We should point out to these young Christians that they are often personal invitations made by Our Lord to realize to the full the good qualities that are in them. He came on earth, not simply to set men free from sin, but to enrich them with the life that is in him. Through his Holy Spirit he is ever drawing his followers to the fulness of the Christian life ; yet it is along a way which calls for effort, — often a difficult effort in the world today — on the part of Christians, for it involves suffering and sacrifice as it did in the life of Christ on earth. The Christian life calls for heroism ; in it there is no place for mediocrity or compromise with evil.

If we speak to adolescents in this positive manner showing the Christian life to be one with and like Christ without concealing the tremendous demands it makes, we may hope to present Christian morality in a way that will reach their minds and wills.

Varia

Doctrinal Sermons for Sundays and Feastdays According to a Liturgical Plan

V. AFTER EASTER TO TRINITY SUNDAY

by Elie FOURNIER

*Former Diocesan Director of Religious Instruction*¹

FIRST SUNDAY AFTER EASTER

Maintained by faith and the sacraments in a state of resurrection

Words of the Liturgy.

Easter is a summit from which one ought never to descend. In each of those who have been regenerated through Baptism, life, as in *new-born children*, craves to remain (*Intr.*). But, to maintain this Paschal reality, it is necessary to make an effort (*Coll.*) : one must perpetually overcome the world by faith (*Ep.*). It is *through the sacraments* that faith carries off this victory, for they are effective remedies bringing us healing for eternity (*Postc.*). Thus sins continue to be forgiven (*Gospel*), and the Church can reap a harvest of bliss and unending joy (*Secr.*).

Lesson to bring out.

The outward splendour of the feast gradually fades away, but the interior reality remains through *faith* which, acting by means of the *sacraments*, maintains us in a state of resurrection.

1. See biographical note in *Lumen Vitae*, XIV (1959), p. 113. This article follows on five others which have appeared in previous issues : *Lumen Vitae*, XIV, (1959), pp. 113-126, 347-364, 531-548, 708-738. — XV (1960), pp. 121-148. — Address : Boistissandeau, Ardelay-par-Montaigu, Vendée, FRANCE (Editor's Note).

I. WE ARE MAINTAINED IN A STATE OF RESURRECTION

In Christ, the new conditions obtained by His resurrection are final :

« We know that Christ, now he has risen from the dead, cannot die any more ; death has no more power over him ; the death he died was a death, once for all, to sin ; the life he now lives is a life that looks towards God. » (*Rom.*, VI, 9-10).

In us, these same conditions are inaugurated through baptism :

« In our baptism, we have been buried with him, died like him, that so, just as Christ was raised up by his Father's power from the dead, we too might live and move in a new kind of existence. We have to be closely fitted into the pattern of his resurrection, as we have been into the pattern of his death. » (*Rom.*, VI, 4-5).

By virtue of our baptismal regeneration we live, therefore, of the very life of the Risen Christ, and St. Paul boldly proclaims :

« God... in giving life to Christ, gave life to us too (...) raised us up too, enthroned us too above the heavens, in Christ Jesus. » (*Eph.*, II, 4-6).

From the time of Baptism we have been advised of this (*2nd, 3rd Lent*). And on the Night of the Resurrection, we have renewed the promise to remain faithful to the exigencies of this happy state. Today, the Church calls our attention to the fact that during the whole of our lives here below we remain as *new-born* children. By this she means that the life communicated to us by the Risen Christ requires careful attention, for we carry this treasure in fragile vessels... Therefore she makes us pray that we who have carried out the festal rites of Easter may, by God's good gift, hold to them in the conduct of our lives (*Coll.*). This help, which God never refuses, is called *actual grace*...

II. PERPETUALLY VICTORIOUS THROUGH FAITH

Jesus said to us, before going to His redemptive death : « Have confidence, I have overcome the world » (*John*, XVI, 33). We contemplated Him at Easter as the *Victorious King* (*Seq.*) ; during the Vigil of the Holy Night we heard these words : « I am the Beginning of all things and their End. » *Beginning*, He is by His own Pasch ; *End*, He will be by the universal Pasch of all the redeemed,

« when He places his Kingship in the hands of God, his Father, having... put all his enemies under his feet. » (*I Cor.*, XV, 24)...

Like Him, through Him and in Him, we are perpetually victorious, « dead to sin and alive with a life that looks towards God, through Christ Jesus, our Lord » (*Rom.*, VI, 11)... It is precisely *faith* by which we overcome the world and all its allurements, for « *Whatever takes its origin from God must needs triumph over the world ; our faith, that is the triumphant principle which triumphs over the world* » (*Ep.*). This faith puts us in contact with the Master in a new way ; even those who have known Him in the flesh are warned that in future the only contact which can exist is that of faith : « Do not touch me, said Jesus to Mary Magdalene, I have not yet gone up to my Father's side » (*John*, XX, 17). And to Thomas, in the Gospel of today : « Blessed are those who have not seen, and yet have learned to believe ! »...

Through faith, sin is always overcome, for faith leads to *Penance*, and here we encounter, without ever exhausting it, the mercy of God : « Receive the Holy Spirit : when you forgive men's sins, they are forgiven... » (*Gospel*).

This makes us understand why the Church imposes on her children the duty of renewing their souls in this sacrament at least once a year, and why this duty takes place at Easter. (Cf. Cycle III : *The Commandments*)...

III. A FAITH WHICH MUST CONTINUALLY RENEW ITSELF

Our salvation is that of men engaged in the cares of a temporal life, at times absorbing. This world which « lies in the power of evil » (*I John*, V, 19), Jesus does not ask his disciples to leave it ; on the contrary, they must remain in it and work there for their salvation and that of their brethren : « I am remaining in the world no longer, *but they remain in the world* (...) I am not asking that Thou shouldst take them out of the world, but that Thou shouldst keep them clear of what is evil » (*John*, XVII, 11, 15). « Go on looking after your affairs, says St. Paul to his neophytes, working with your hands » (*I Thess.*, IV, 11). That is why the newly baptized left off, on this first Sunday after Easter, their festive garments to resume their ordinary occupations. It was a question of living this *everyday life* in the spirit of faith, of making the light shine brightly before men, as the Master advises (*Matt.*, V, 16). The Christian who has just celebrated Easter and returns to his work, endeavours to show himself « innocent and single-minded, God's child bringing no reproach on His name. You live

in an age that is twisted out of its true pattern, and among such people you shine out, beacons to the world » (*Phil.*, II, 15).

To arrive at this result and in order that faith should retain its dynamic force : « *uphold the message of life*, » continues S. Paul in the same context. It is also what Jesus had asked in his prayer after the Last Supper : « *keep them holy then, through the truth ; it is Thy word that is truth* » (*John*, XVII, 17)...

Each Sunday is a spark which should maintain the Paschal flame : while listening to the Gospel of salvation being proclaimed in the course of the sacred mysteries, we *believe*, and believing, find life through His Name (*Gospel*). We have to believe that the Risen Jesus is the Son of God, that He continues to come through the *water* of baptism and the *blood* of the Eucharist (*Ep.*). Such a faith necessarily impels us towards the spring of water that flows continually to bring everlasting life (*John*, IV, 14)... And, in this manner, our Pasch never ends : we have within ourselves the *witness of God* (*Ep.*) for we contact, in this mystery, Christ who has returned to his Father.

« And what is the truth so attested ? That God has given us eternal life, and that this life is to be found in His Son. To keep hold of the Son is to have life ; he is lifeless, who has no hold of the Son of God. » (*I John*, V, 11-12).

« As you are children new-born, all your craving must be for the soul's pure milk, that will nurture you into salvation » (*Intr.*).

Conclusion.

And so Easter never ends : it repeats itself every Sunday and prolongs itself in faith ; the *sacraments* insert it within our daily life... If the life of Christ in us meets some obstacles (*1-3 Lent*), *faith* and the *sacraments* are the present and future remedy which continues the work of *restoration*, never ended in this life (*Postc.*)... It matters little that our temporal life diminishes as the years succeed each other, since through faith and the sacraments, it gradually changes into the life acquired on Easter morn...

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SECOND SUNDAY AFTER EASTER

The Good Shepherd gathers together and feeds

Words of the Liturgy.

Good Shepherd Sunday, as it is universally called, carries with it a particularly attractive lesson, seen in the light of Easter... The *Lamb* that was slain has become the *Shepherd* through his sacrifice (*Ep.*) : this elevation results from the humiliation (*2 Passion*). And so the fallen and prostrate world (*Coll.*) is restored (Cf. *Advent*). The Good Shepherd gathers together and feeds his sheep (*Gospel*), and they recognize him at the breaking of the bread (*Allel.*) ; it is through the sacramental rites — specially the Holy Eucharist — that He unceasingly places at their disposal a life which will last for ever (*Coll.*, *Secr.*, *Postc.*).

Lesson to bring out.

It is *through His Sacrifice* that the Good Shepherd continues to gather together and feed his flock, to lead it to dwell in God.

I. THE GOOD SHEPHERD GATHERS TOGETHER

The teaching of Jesus has made this idea very familiar to us :

The parable of the lost sheep (Luke, XV, 4-7) : no rest is taken until it is « *gathered into the fold* »...

« when he looked at the multitudes, he was moved with pity for them, seeing them harried and abject, like sheep that have no shepherd » (Matt., IX, 36).

At the most critical moment : « Tonight you will all lose courage over me ; for so it has been written, I will smite the shepherd and the sheep of his flock will be scattered » (Matt., XXVI, 31-32).

The testament of Jesus (John, XIII to XVII) is none other than the programme given to the Apostles to « *gather together* » :

« I have a new commandment to give you, etc... » (XIII, 34).

« I am the Way, I am the Truth and Life ; nobody can come to the Father, except through me » (XIV, 6).

« It is not only for them I pray ; I pray for those who are to find faith in me through their word ; that they may all be one ; that they too may be one in us, as thou Father art in me and I in Thee ; so that the

world may come to believe that it is thou who hast sent me» (XVII, 20-21).

This re-assembly has been proclaimed and begun by the resurrection of Our Saviour : « I will go before you into Galilee when I have risen from the dead » (Matt., XXVI, 32). No sooner elevated from earth, he draws to himself those whom fear had momentarily scattered. The grain placed in the earth by the Passion produces corn in the ear « gathered together » ; the sheep that had gone astray have been brought back (*Ep.*)... This re-assembly will become world-wide through the Ascension and Pentecost. The world was dislocated : « *Familiae Gentium disgregatae* » (*Coll. Christ the King*) : the Good Shepherd reconciles it (*Col.*, I, 20) ; his Sacrifice brings gifts of unity and peace (*Secr. of the Mass of the Blessed Sacrament* and of the Mass for *Unity*)... It was a fallen world (*Coll.*) : the Good shepherd makes it a world of the living, forming the immense procession of hope... His final command will be : « You, therefore, must go out, making disciples of all nations » (Matt., XXVIII, 18) : in other words : « *gather together* »...

II. THE GOOD SHEPHERD FEEDS

The ordinary shepherd feeds in the sense that he leads his flock to pastures where each sheep will find his own food. Perhaps at times he will have to stake his life to defend his flock against the ravening wolf... The *Shepherd of our souls* has done better. He has first sacrificed his life, becoming the slain Lamb : « *His own body took the weight of our sins... it was his wounds that healed us* » (*Ep.*)... But it is in a perpetual manner that his flesh is given for the life of the world : at the Last Supper he left us his Body and Blood, which the Resurrection has made bearer of his glory.

To his audience in Capharnaum scandalized regarding « his flesh to eat, » Jesus had replied : « Does this try your faith ? What will you make of it, if you see the Son of Man ascending to the place where he was before ? » (John, VI, 62). By that he meant that his flesh would become food only in the glory of the resurrection, transmitting this same glory to those who receive him. Therefore, it is at the *breaking of the bread* — that is to say at Mass — that he is really seen to be the Good Shepherd (*Allel.*), for it is there that he feeds us, he who said : « The bread which I am to give is my flesh for the life of the world » (John, VI, 51), and « Take and eat etc. »

But *faith alone* tells us he is there, and faith comes from his word... That is why we should not approach the Eucharistic table

without having prepared our souls by *hearing his word*, so that the adherence of our faith should be stronger. His word, which we hear in the first part of the Mass, is like the pass-word to enter into the banqueting-hall: without it we risk not recognizing the features of the Good Shepherd... If, on the other hand, we only listen to his word and do not go on to nourish our souls with the broken and distributed bread, it means that we have not understood the call of the Good Shepherd... *Two tables* are served for the faithful sheep : the table of the Eucharistic bread and the table of the word : each nourishes only in collaboration with the other...

III. A FOOD WHICH GATHERS TOGETHER ;
A GATHERING WHICH BRINGS LIFE...

A food which gathers together.

This is the aspect under which the disciple of Christ must look upon Mass and Holy Communion, « sacrament of unity and peace »... The sheep are dispersed by the necessities of temporal life ; they come to the well-laid table with very varied preoccupations... If they accept to share in the Mass in the spirit of faith, the Holy Eucharist produces, in the radiance of the Good Shepherd, a mysterious unity : « *agit mysterio et virtute perficit* » (*Secr.*).

« The one bread makes us one body, though we are many in number ; the same bread is shared by all » (*I Cor.*, X, 17).

And the Christian goes home more determined than ever to « cast out all that divides and remain united under the true Shepherd of the Church » (*Coll. and Postc. of the Mass for Unity*)...

A gathering which brings life.

For the one who gathers together is He « who underwent death and now is alive » (*Apoc.*, II, 8), and his life is full of a powerful dynamic force :

« The presence of him who sits on the throne shall overshadow them. They will not be hungry or thirsty any more ; no sun, no noonday heat shall fall across their path. The Lamb, who dwells where the throne is, will be their shepherd, leading them out to the spring whose water is life ; and God will wipe away every tear from their eyes » (*Apoc.*, VII, 15-17).

It will be the imperishable crown, the attainment of Christian

Hope (*Septuag.*). « God will be all in all » (*I Cor.*, XV, 28). There will be one fold and one shepherd (*Gospel*). How can I lack anything... Thou dost spread a banquet before me ; richly thou dost anoint my head with oil, generous the cup that steals away my senses ! All my life thy goodness pursues me ; through the long years, the Lord's house shall be my dwelling-place (*Ps. 22*)...

Conclusion.

But there are other sheep who do not belong to this fold (*Gospel*)... The Good Shepherd's own sheep is recognized by the *concern* it as for *unity*, by its effort to promote the re-assembley : missionary apostolate, Catholic action, prayer for the *Œcuménical Council*... For the « whole earth must overflow with the Lord's mercy » (*Intr.*), this mercy which we are invited to praise for ever...

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And many other *Directoires pastoraux*.

* * *

THIRD SUNDAY AFTER EASTER

« *Strangers and exiles* » entrusted to the Church

Words of the Liturgy.

By his death and resurrection, the Lord has brought his people deliverance (*Allel.*) ; therefore does the whole earth, God's people, keep holiday in His presence (*Intr.*). He is now going back to the Father (*Gospel, Comm.*) ; his disciples are to be here below like *strangers and exiles* (*Ep.*) : they will weep and lament, thus preparing the birth of glory (*Gospel*). The joy conquered in this way can never be taken away.

Lesson to bring out.

During the time of the trial of faith, Jesus' disciples are entrusted to the *Church* who prolongs, in a sacramental manner, the presence of the Good Shepherd.

I. STRANGERS AND EXILES (*Epistle*)

The experience of the cruel separations brought about by death suffices to convince us that we have not here a lasting city... Frequently and in varied terms, the liturgy reminds us of this, showing thus with what great care it attends to our most immediate and *real problem*. We « tend towards a goal, » « seeking the future city, » « saved only in hope » (Cf. *Septuag.*, 2, 4 *Lent*). Today's *Epistle* calls us « *strangers and exiles* »...

The stranger and the exile, left to himself, will hardly know his way and runs the risk of going *astray*. The Collect draws our attention to this misfortune and makes us ask of God the light of his truth to guide wanderers back into the path of righteousness (Cf. *3rd Advent* : darkness and captivity of sin ; *3rd Lent* : the rupture due to sin)... The wanderings consist in allowing oneself to be engrossed with earthly desires ; we therefore beg, through the celebration of these mysteries, for the grace to subdue the ardour of this search and to love the things of heaven (*Secr.*) to which the Good Shepherd has given us access...

Does this mean that the disciple of Jesus *should take no interest in the things of this earth* and practise a religion of escapism ? S. Peter warns us against this manner of understanding our duty :

« Your life amidst the Gentiles must be beyond reproach... you must let them see from your honourable behaviour what you are ; they will praise God for you » (*Ep.*).

The Christian is one who follows a star, but he is not a dreamer. Each Mass calls on him to « lift up his heart, » but he is also often reminded that he must keep both feet on earth, that is to say, be mindful of his neighbour. He must be a *good citizen, social minded*:

« For the love of the Lord, then, bow to every kind of human authority ; to the king, ... to the magistrates... Give all men their due ; to the brethren, your love ; to God your reverence ; to the king, due honour... » (*Ep.*).

S. Paul gives the same counsels, basing them on the same reasons (*Rom.*, XIII, 1 s. ; *Tit.*, 1 s., etc.).

The Good Shepherd has gathered us together in his Church so that we should *jointly* work at our salvation, and not individually...

II. « AGAIN A LITTLE WHILE... » (*Gospel*)

This is the question the traveller in a foreign land asks himself, and how much more the prisoner retained out of his own country : « How much longer... ? »

« *Again a little while
and you will see me no longer.* »

Today and the following Sundays, the Church makes us read the farewell speech of Our Lord after the Last Supper : she thus recalls the sorrow which the loss of the shepherd occasioned. This is the time for the testing of faith, the time for the talents to become productive before the return of the king (Matt., XXV, 14). During this time we cannot see the Lord, unless it is like a confused reflection in a mirror (*I Cor.*, XIII, 12) ; we walk in faith « knowing, too, God's words of comfort, and the powers that belong to a future life, » for this faith « is that which gives substance to our hopes, which convinces us of things we cannot see » (*Hebr.*, VI, 5 and XI, 1)...

« *And again after a little while
you will have sight of me.* »

The time of testing, just like a time of childbirth (*Gospel*) will be relatively short. While the bridegroom tarries, the *Church*, as a watchful spouse, warns us not to fall asleep (Matt., XXV, 5). We must attend to this voice which each Sunday — perhaps even more often — re-echoes in our ears opened through *baptism*. It is also the Church who, when the time comes, will introduce us to the Bridegroom : have we not been promised at *baptism* that he will come to fetch us « for the eternal wedding feast » (*Ritual*) ? She will bring him to us in the form of *Viaticum*, after having revived our faith with the oil of *Extreme Unction*.

No sooner will we have seen « the gentle and joyful face of Jesus Christ » (*Ordo commendationis animae*,) that we will forget all the sufferings which have led up to this moment, for a man will have been born into the true life (*Gospel*)... It will be the happy day of the final gathering together in the rich pastures : the place of refreshment, of light and peace (*Canon Missae*), the joy of the Fatherland after the trials of exile. Then we will really understand that the *Church* guiding us is truly « the dwelling of God among men. » The journey being ended, the dwelling will be permanent.

« He will be among them, their own God. He will wipe away every tear from their eyes, and there will be no more death, or mourning, or cries of distress, no more sorrow ; those old things have passed away » (*Apoc.*, XXI, 3-4).

Faith will cease to be, and all that is hidden under her veil. The *sacraments* will have accomplished their part : up to the last moment they will have been the traveller's relays of salvation... The Holy Eucharist itself will no longer be necessary, having been instituted « until he comes » (*I Cor.*, XI, 26), to sustain us and prevent us from fainting on the long journey (*Marc.*, VIII, 3). The vision will be face to face, and the gladness one which none can take away (*Gospel*).

Conclusion.

« *Strangers and exiles* » : yes. Not, however, abandoned. The Master will soon ascend (*Ascension*) : he has provided for the unalterable transmission of his will and assistance ; he has entrusted the flock to a visible shepherd who leads the sheep while « journeying » with them and sharing their fate... To this pastor, Jesus has said : « *Feed my lambs... feed my sheep* » (*John*, XXI, 15-16), and he has promised him his help... When we follow the *Church*, we always follow the one Shepherd, for the Church is indeed « the whole wide world when it receives the light of Christ » (S. Augustin). And that is why the whole world keeps holiday in God's presence (*Intr.*)...

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FOURTH SUNDAY AFTER EASTER

The Church is guided by the Spirit

Words of the Liturgy.

The Lord has done wonderful things (*Intr.*). The wise organization of the fold, the security of the journey to the Fatherland (*2nd, 3rd after Easter*), all this finds its explanation in the *presence*

of the Spirit guiding the Church into all truth and proving the world wrong about sin (*Gospel*). By that word which comes to us free from all alteration, Jesus continually renews us, meaning us to be the first-fruits of a new creation (*Ep.*), which will find its fulfilment in the one true home of joy (*Coll.*).

Lesson to bring out.

The Spirit sent by Jesus is the support and protector of the re-assembled people ; he guides the Church in all truth.

I. THE SPIRIT IS SENT BY JESUS

To send the Spirit, Jesus needed to have entered into glory.

On the feast of Tabernacles, he had proclaimed : « If any man is thirsty, let him come to me, and drink ; yes, if a man believes in me, as the scripture says, Fountains of living water shall flow from his bosom. »

And S. John adds these precise details : « He was speaking here of the Spirit, which was to be received by those who learned to believe in him ; the Spirit which had not yet been given to men, because Jesus had not yet been raised to glory » (*John*, VII, 37).

« It is better for you that I should go away, » we read to-day, « if I go not the Paraclete will not come to you ; but if I go, I will send him to you » (*Gospel*).

The name « *Paraclete* » transcribed in many Missals, designates the Holy Spirit in his rôle as interior guide, helping each of Jesus' disciples and acting in him. The Spirit is that power of life which first acted on the Saviour by raising him up from the dead. The new life of Christ risen from the sepulchre is the life of the Spirit, and this life is directed on *to us* :

« And if the Spirit of him who raised up Jesus from the dead dwells in you, he who raised up Jesus from the dead will give life to your perishable bodies too, for the sake of the Spirit who dwells in you » (*Rom.*, VIII, 11).

The Holy Spirit is therefore the principle of a life which, from the glorified body of Christ, is diffused on to the faithful. This diffusion takes place primarily in the admirable interchange of the *Sacrifice of the Mass* : which calls us *to have part in that one and most high Godhead* » (*Secr.*). But beyond the Eucharistic sacrifice, the action of the Holy Spirit in the glorious humanity of the Saviour conveys itself in *all the sacraments...* The promised coming of the Spirit is in some ways that return of which last Sunday we heard

Our Lord say : « I will see you again, and your hearts shall rejoice »... With the Holy Spirit a new period is inaugurated : the Church is a new creation born of the Resurrection...

II. TO BE OUR PROTECTOR, OUR SUPPORT

This name of « Paraclete » contains in itself a great wealth of meaning :

The Holy Spirit is our *protector*: he confounds the world, proving the world wrong when it would not believe in Jesus, he bears testimony that Jesus has returned to the Father and that the prince of this world is in reality already judged, condemned and has lost the battle (*Gospel*)...

He is also the *support* of Christ's disciples :

« the Holy Spirit will come upon you, and you will receive strength from him ; you are to be my witnesses » (*Acts*, I, 8).

We see the Spirit at work immediately after Jesus' departure. He breaks in at *Pentecost*... The history of the first years of the Church, called « *The Acts of the Apostles* » has been given the appellation of *Gospel of the Holy Spirit* : it is indeed the Holy Spirit who leads Peter to Cornelius, the centurion (X, 44), he who « sets apart Barnabas and Paul » for the mission (XIII, 2), he again who dictates important decisions to the Assembly in Jerusalem : « *It is the Holy Spirit's pleasure and ours...* » (XV, 28), etc.

As long as Jesus was there, he himself kept his disciples true (John, XVII, 12). Now that « he has gone up, high above all the heavens, to fill creation with his presence » (*Eph.*, IV, 10), the Spirit sent by him is that « *other Paraclete* » (John, XIV, 16) who is to « order the lives of the faithful, minister to their needs, build up the frame of Christ's body » (*Eph.*, IV, 12), dictate their replies before the magistrates (Matt., X, 20) thanks to him we are « no longer to be like storm-tossed sailors, driven before the wind of each new doctrine » (*Eph.*, IV, 14)...

III. THE SPIRIT GUIDES THE CHURCH IN ALL TRUTH

The Apostles are commissioned to spread the « *word of truth* » (*Ep.*), also called the *Gospel of salvation* (*Eph.*, I, 13 and *Col.*, I, 5). They are the bearers of the Christian Revelation... Their mandate has no limits, neither in space : « to the ends of the earth » (*Acts*, I, 8), nor in time : « until the consummation of the

world » (Matt., XXVIII, 20). It is one of the Twelve who, when writing the *Apocalypse* will put the final stop to the Book of Life...

The Spirit will remain after they have gone, as the mission goes on. He will not have to reveal new truths to the Church, but he will assist her in keeping the deposit entrusted by Jesus, and he will guide her in the gradual discovery of its content : « *He shall glorify me, because he shall receive of mine, and shall shew it to you* » (*Gospel*). « He will make everything plain, and recall to your minds everything I have said to you » (John, XIV, 26).

It is his *help* preserving the Church of all error in teaching the truths revealed by Jesus which is called « infallibility » (Cf. Cycle I : The *Creed*).

Thanks to the Spirit animating the Church, *we are begotten by the word of truth* (*Ep.*) : this means that she gives us life. Faith, as we have seen, is the beginning of salvation (*Epiph.*), the « *new creation* » which starts with the Resurrection of Jesus and is inaugurated in us through baptism. This faith is maintained in us by the word of truth, read in the Bible and proclaimed from the pulpit, for the faith by which we respond to God, acting through the *sacraments*, is continually producing our salvation throughout the time of our earthly pilgrimage... And she uplifts the Church in hope, making of it a people who go forward amidst the manifold changes of this life towards the only true joys (*Coll.*). Thus maintaining in us the first-fruits of all his creation, of which we will gather all the fruits in glory (*Ep.*). The word of truth obtains these wonderful results and keeps us in divine life, because it is guaranteed by the Holy Spirit...

Conclusion.

Pentecost will soon remind us that the Lord has shown the strength of his arm to all nations (*Intr.*). The Apostles were the first to benefit by this *strength* which, through the sacrament of *Confirmation*, remains at the disposal of the Church. Through the Spirit, her protector, guide and support, the Church throughout the centuries continues to give witness, to convince the world of sin, of justice, and of judgment (*Comm.*)... But the members of the Church, renewing through the yearly Pentecost the grace of their *Confirmation*, must increasingly be receptive to the breath of the Spirit, with meekness receiving the engrafted word which is able to save their souls (*Ep.*)...

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FIFTH SUNDAY AFTER EASTER

The Church conducts « prayer in the name of Jesus »

Words of the Liturgy.

The work of salvation, as it was accomplished during the earthly career of Jesus, comes to its end. Its stages are clearly marked out : « *Exivi, veni, iterum vado... Surrexit, illuxit, redemit* » (*Gospel, Allel.*)... The nearness of Jesus' departure increases the joy of the Church who, from the Third Sunday, repeatedly tells us to « *Jubilate* ». Today this joy is at its height :

« Declare the voice of joy, and let it be heard ; declare it even to the ends of the earth ; Yahweh hath delivered his servant Jacob. »

These last words — it is interesting to note — have been translated by the Church : « *Yahweh hath delivered his people* », meaning by this the people redeemed in the blood of Jesus, this people includes the whole earth (*Intr.*). Now the redeemed must keep themselves « *unspotted from the world* » (*Ep.*), and « *show forth his salvation de die in diem* » (*Comm.*). That is what the Church accomplishes through « *prayer in the name of Jesus* » (*Gospel*).

Lesson to bring out.

Jesus remains invisibly in the midst of his own, and it is by prayer in his Name, in other words by the *liturgical mystery* that he realizes the work of salvation.

I. PRAYER IN THE NAME OF JESUS

Hardly has Jesus left them, than we see his disciples gather together to *pray in his name* (*Acts*, I, 24 ; IV, 30). The first

Christian history tells us of the assiduity of the « little flock » (Luke, XII, 32) which assembles for instructions by the Apostles, fellowship in the breaking of bread and fixed times of prayer (*Acts*, II, 42, etc.). *S. Paul* states precisely that the assembly is intended to eat the « supper of the Lord, » and to commemorate his death (*I Cor.*, XI, 20)... The *Pagans* themselves, who knew nothing of Jesus, understand the budding Christianity as an assembly *in the name of Christ*, who is honoured as God :

Festus putting Paul's case before king Agrippa says : « their controversies with him were concerned with scruples of their own, and with a dead man called Jesus, whom Paul declared to be alive » (*Acts*, XXV, 19).

Pliny the Younger to Trajan : « *Soliti (christiani) stato die ante lucem convenire, carmenque Christo tanquam Deo dicere secum invicem.* »

When they assemble in this manner, Christians know that they are carrying out the will of their Master who has said :

« Where two or three are gathered together in my name, I am there in the midst of them » (*Matt.*, XVIII, 20).

When about to leave them, in the long discourse which is his last will and testament and which we hear throughout these Sundays, Jesus gives them this comforting reassurance : « If you ask the Father anything in my name, he will give it you. Hitherto, you have not asked anything in my name » (because Jesus was not yet « seated at the right hand »)... « In that day, you shall ask in my name ; and I say not to you that I will ask the Father for you » (*Gospel*) : in future the disciples will be « *one* » with Jesus through faith and love, and it is Jesus himself who will pray in them...

« The Spirit himself thus assures our spirit that we are children of God... Only, as before, the Spirit comes to the aid of our weakness ; when we do not know what prayer to offer, to pray as we ought, the Spirit himself intercedes for us » (*Rom.*, VIII, 16, 26).

II. IT IS THE PRAYER OF THE CHURCH. ITS NAME IS LITURGY

We are faced with a remarkable fact. The *faithful* wish to penetrate the meaning of communal prayer made « *per Dominum nostrum Iesum Christum.* » They ask that preachers should enlighten them in this respect :

« *What do you expect from sermons ?* » was the question put, in 1954, by an inquiry preparatory to the Congress of Montpellier.

« We would like, answered the militants of Catholic Action, a form of

preaching based on the liturgical life (...), — an explanation of the liturgical times (...). I would like sermons to be based on the sacraments, but inserted within the context of Christian life. » — « We wish that advantage be taken of the sacraments and of funerals to preach through the liturgy » etc.

(*Le Prêtre ministre de la Parole*, p. 148, p. 152).

The Bishops want these legitimate desires to be satisfied, a better share taken in the Mass, and the sacraments better understood (Cf. numerous *Pastoral Directories*, ... Pope Pius XII solemnly intervened to tell us how we should understand *liturgy*, and he restored its ancient splendour to the *Easter Vigil*, etc. All these facts taken as a whole, in which the actual life of the Church finds expression, constitute the liturgical revival...).

What is thrown into relief through all this is precisely *prayer in the Name of Jesus* :

« The practice of the liturgy began as soon as the Church had been divinely instituted... According to circumstances and the needs of the faithful, divine worship takes shape, develops and is embellished with new rites, ceremonies, and forms... And just as the *divine Head* is ever present with His members, so is the Church ever present with her children... » (Encyclical Letter ‘*Mediator Dei*’).

By this prayer « *the Lord shews forth his salvation from day to day* » (*Comm.*). He is proclaimed *each day* through the Mass in which the death of the Lord is « announced, » as well as mysteriously effected : « *Quotiescumque manducabitis... mortem Domini annuntiabitis.* »

« It is quite certain that in the celebration of the liturgy, and especially in the august Sacrifice of the altar, the work of our Redemption is continued and its fruits communicated to us. In the Sacraments and in his Sacrifice, Christ is *daily* active in the work of our salvation, through them daily purifying the human race and consecrating it to God » (*Mediator Dei*).

And *each year* we relive the « *Exivi, veni, surrexi* » etc. (*Allel.*) :

« The *liturgical year*, animated throughout by the devotion of the Church, ... is Christ Himself, living on in His Church, and still pursuing that path of boundless mercy which, « going about and doing good » (*Acts*, X, 38), He began to tread during His life on earth. This he did in order that the souls of men might come into contact with His mysteries and, so to speak, live by them. And these mysteries are... sources of divine grace for us by reason of the merits and intercession of the Redeemer. They live on in their effects in us, since each of them is, according

to its nature and in its own way, the cause of our salvation » (*Mediator Dei*).

This salvation is proclaimed day after day ! This proclamation being at the same time an accomplishment ! ... That is why these acts of faith which go to make the « *prayer in the name of Jesus* », win for us the glory of heaven (*Secr.*). This is a mystery of time in which our Saviour is ever present and his Passover remains continually at our disposal (Cf. *Holy Name of Jesus*) : for each of us the years become those stones, building up the edifice of personal salvation which we construct on Christ, the corner-stone, « *de die in diem* », through liturgical prayer. It is by inserting himself more and more in the Saviour through partaking of his mysteries, that a Christian becomes capable of practising religion clean and undefiled and keeping unspotted from this world (*Ep.*)...

Conclusion.

« *Jubilate Deo* » (*Intr.*), « *benedicite Dominum* » (*Offert.*), « *cantate Domino* » (*Comm.*)... For prayer in the name of Jesus effects our re-ascent (*Christmas*), our entry beyond the veil (*Passion*), our re-assembly around the Good Shepherd. It fills our period of time in faith, at each moment it achieves our *passing into God*, our victory...

How can this be done ? Jesus himself gives us the answer : « *Si videritis Filium hominis ascendentem in coelum* » (John, VI, 62) which is the object of the feast of the Ascension.

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ASCENSION

Because he is alive in Heaven, Jesus gives life in the Mystery

Words of the Liturgy.

The Ascension is a departure, but a departure which ensures a more real and effective presence. Jesus raised up (*Ep.*), taken up

(Luke, IX, 51), « seated at the right-hand, » acts in and through his disciples, for the benefit of the whole world (*Gospel*). It is through this departure that we become partakers of his Godhead : « elevatus ut nos divinitatis suae tribueret esse participes » (*Pref.*). We must not, however, remain idle : « Quid statis ?... » (*Ep.*) : our effort will consist in attaining the invisible grace of the divine sacrament *on which with the eyes of the body we have looked* (*Postc.*). And already, in our hearts, we make our dwelling place there where our Redeemer has ascended (*Coll.*).

Lesson to bring out.

« What could be seen of our Redeemer has passed into his sacraments. » Through these, Jesus « semper vivens... pro nobis » gives us of his own life.

I. HIS ASCENSION OBTAINS FOR HIM UNLIMITED LIFE

A life released from space.

Up to the time of his resurrection, Jesus was in all things, similar to his brethren, completely subject to the law of the Incarnation... Since Easter, he *appears* and *disappears*, even « the doors being closed » John, XX, 19₁ : he escapes from earthly conditions and dwells in heaven. If he gently prepares the change, it is for the benefit of those he seeks to lead to salvation, and to better prepare for their mission those he will establish as pastors in his name... But it is expedient that he should go (*4th Easter*) : as the power of the Most High overshadowed his entry into the world (Luke, I, 35), a cloud will receive him out of sight, rendering in some way visible to the human eye, the frontier crossed in the night of Easter. That is why in the course of this *visible mystery* we celebrate, after having read the story of his « being taken up, » we extinguish the Paschal candle which, since that happy Night, symbolized his presence in the midst of us. We now place this waxen column near the baptismal font, and *at each baptism* it will remind us that this sacrament conveys us into his Kingdom of Light...

A life released from time.

He came to incorporate himself in our human time which runs out like the flow of a river : he established his tent therein, he has filled it and given it an orientation. The Church is his *plenitude* (*Eph.*, I, 23) until the end of the world, until he returns — again

coming on the clouds of heaven (Matt., XXVI, 64) — and appears anew visibly from the East across to the West (Matt., XXIV, 27). Through the Church the life of a Christian is incorporated in the eternal present of our glorified Saviour, and « when Christ, your life, is made manifest, you too will be made manifest in glory with him » (*Col.*, III, 4)...

II. AN UNLIMITED RADIANCE

At *Easter* this power of shining forth is already his, for he is « marked out miraculously as the Son of God by his resurrection from the dead » (*Rom.*, I, 4), and withdrawn from the conditions of flesh and blood... His departure *today* places no obstacles in the way of this radiance ; on the contrary : « he was raised up *in order* to give us to be partakers of his Godhead » (*Pref.*). This was promised us from the time of his coming on earth, since — as we have seen at *Christmas* — « *God became man so that man should become God.* »

« How rich God is in mercy (...) raised us up too, enthroned up above the heavens in Christ Jesus. He would have all future ages see, in that clemency which he showed us in Christ Jesus, the surpassing richness of his grace » (*Eph.*, II, 4-6).

Through his *Ascension*, Jesus enters into Heaven as leader, as forerunner (*Hebr.*, VI, 20). From *Easter* to the *Ascension* there is perfect continuity : at *Easter* he inaugurates and lines up the procession of the resurrected ; *today* he sets it going thanks to the mechanism which will endure throughout the centuries, that is to say, the *Church* and the *sacraments* entrusted to her :

« The *Ascension* of Christ is therefore also ours : the hope of the body is based on the glory of the head. On this holy day we have not only received the assurance of regaining possession of eternal glory, but we have already penetrated with Christ Jesus into the high places of heaven » (S. Leo the Great : *Sermo I de Asc. Dom.*).

III. THIS LIFE COMES TO US THROUGH THE FEASTS AND SACRAMENTS

The means through which Christ brings about our salvation are, in effect, the *feasts* of the Lord and his *sacraments* : both together form what Tradition calls « *the sacrament of our salvation* »... *Feasts* are not mere remembrances, they produce a presence, they place once more at our disposal a salvation always present in Christ glorified... *The sacraments!* Far too often we look upon them as

things. In the words of Pius XII they are « *the acts of Christ* » (Enc. *Mystici corporis*). Through them is transmitted the momentum of Christ risen in glory... Have we noticed how often the term « *to vivify* » recurs in the prayer in the name of Jesus? To vivify, means *to give life*; an inert mass cannot give life; the sacraments *give life* because they are the *acts of Christ who lives on still to make intercession on our behalf* (*Hebr.*, VII, 25): « we are enriched with the invisible grace of the divine sacrament on which with the eyes of the body we have looked » (*Postc.*). Through the *sacraments* the Church picks up the life that flows from the Risen Christ, rather like a receiving-set picks up the invisible waves... Through them the redeemed life of the stranger (*3rd Easter*) is penetrated with the glory of the Risen Christ, a glory which will find its fullest expression on the day of the Lord's return... How can this be? Because there is, henceforth, no limit to the vivifying contacts of the Saviour who has « *ascended above all the heavens that he might fill all things* » (Ascension Eve : *Ep.*). The sacraments of faith are the new luminous cloud which everywhere diffuses the glorified Christ: through them we have our dwelling-place in heaven (*Coll.*), the plenitude of Christ draws us into itself, the head draws the body...

We can affirm that, on this day, a *new humanity* comes into being, a humanity delivered from captivity and death, a humanity progressing towards total liberation, towards the day when Death will be swallowed up in Victory (*I Cor.*, XV, 54)...

Conclusion.

Last Sunday, we were asking ourselves how *prayer in the name of Jesus* tears us away from earthly instability and gives us a footing in the eternity of God. Here is the answer: « *lifted up from earth he draws all men to himself.* » The elevation on the Cross was the first stage, the elevation in glory is the final one... He attracts, he draws to himself: all he asks of us is that we accept his *vivification* by placing ourselves within his radiance, which reaches us through the *sacraments*. Therefore we must not remain inactive: « *Quid statis?...* » (*Ep.*). He seeks to draw *all men* to make of them a regenerated humanity. Let us go and tell our brothers, all men, that he has risen from the dead, that « *he goes before us* » (*Marc.*, XVI, 7). Let us proclaim this good news to those who are prostrate under the weary burden of their work...

Possible development with regard to the coming celebration of the Feast of Labour.

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SUNDAY WITHIN THE OCTAVE OF THE ASCENSION

*Preparation for Pentecost,
 liturgical anniversary of our Confirmation*

Words of the Liturgy.

This Sunday is entirely orientated towards Pentecost, now very near. Jesus recalls that he will not leave us orphans (*Allel.*). He will send the Spirit to give testimony (*Gospel*). He strengthens the faithful through the Sacrifice, which, extending its action by means of all the sacraments, « endue us with the strength of grace from on high » (*Secr.*).

Lesson to bring out.

Pentecost gives us the means of reliving the grace of our *Confirmation*. Already, we must begin to think of this today if we would on the near-by feast, find our souls receptive to the gift from on high.

I. « AND YOU TOO ARE TO BE MY WITNESSES » (*Gospel*)

To be a witness, such is the task of those who were « with Jesus since the beginning », and whom he is leaving here below.

Perhaps it will be the testimony of *martyrdom* : « the time is coming when anyone who puts you to death will claim that he is performing an act of worship to God » (*Gospel*)...

It will be the testimony of the *Word* : for the Apostles have been sent out to make disciples, proclaim and teach (Matt., XXVIII, 19); the testimony of the *ministry* (*Ep.*) : they will have to baptize, to offer the Sacrifice : « Do this in memory of me »... *S. Paul* insists that « we ought to be regarded as Christ's servants, and stewards of God's mysteries » (*I Cor.*, IV, 1). Often these various testimonies will go hand in hand : that of martyrdom strengthening that of the word.

« And most of the brethren, deriving fresh confidence in the Lord from my imprisonment, are making bold to preach God's word with more freedom than ever » (*Phil.*, I, 14).

« that is the gospel I preach, and in its service I suffer hardship like a criminal... but there is no imprisoning the word of God. » (*II Tim.*, II, 9).

Finally, one other witness will be necessary in all circumstances : that of a *Christian life*, « so that in all things God may be honoured through Jesus Christ » (*Ep.*), in the person of his disciples... This testimony must last until the end of time, as it is until then that the recruitment of those who follow Jesus Christ must continue...

II. STRENGTH FOR THIS TESTIMONY : CONFIRMATION

In this work of testimony, the Apostles are strengthened by the Holy Spirit which came down upon them at *Pentecost*. Jesus had said to them : « *With the Holy Spirit coming down upon you, you will receive strength and will be my witnesses.* » It is through the Holy Spirit that they transmit the words of God, accomplish their ministry as befits the stewards of God (*Ep.*), preach the word of God with confidence (*Acts*, IV, 31, etc.). In a word, it is the Holy Spirit which bears *testimony* in them...

And they, in turn, must *transmit* the Holy Spirit. This power, the effects of which are greater than those of baptism, is their special prerogative :

« And now the apostles at Jerusalem, hearing that Samaria had received the word of God, sent Peter and John to visit them. So these two came down and prayed for them, that they might receive the Holy Spirit, who had not, as yet, come down on any of them ; they had received nothing so far except baptism in the name of the Lord Jesus. Then the apostles began to lay their hands on them so that the Holy Spirit was given them... » (*Act.*, VIII, 14 s.).

This *imposition of hands* has been retained by the Church, as it is for his whole Church that Jesus prayed (*Comm.*), and she has need of « this strength bestowed by God » during the whole of her mandate, that is to say to the end of the world... Guided by the Spirit, she will remain « *the good steward of the manifold grace of God* » (*Ep.*) : different in each *sacrament*, different for every *feast*... The *imposition of hands* itself gives very varied forms of grace : there is that — always reserved for the Bishop — which confers the priesthood in the sacrament of *Holy Orders* ; that which, in the *anointing with Holy Oil*, comforts those who are in danger of death

through sickness ; that which is imprinted on our foreheads in *baptism* (*3rd Lent*). And finally that which *Pentecost* invites us to re-live, that which strengthens in us the effect of baptism, and makes us valiant for giving testimony... It is also usually administered by the Bishop. Let us remember how, placing his hand on our foreheads, he traced there the sign of the cross saying : « *I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation ; in the name of the Father, etc.* » *I confirm*, that means if I consolidate thee, I make thee strong. That is how, by means of the sacred sign Jesus entrusted to his Church, strength to give testimony has been transmitted to us...

Conclusion.

At Easter we have renewed the grace of our baptism. *Every feast* brings with it the means of renewing our soul's enthusiasm, for each one, commemorating an event by which God's gift has come down on earth, is a spark of divine grace, *varied* and of unfathomable richness... The first *Pentecost* was the source of all *Confirmations* ; the yearly *Pentecost* renews the gift which we received by the Bishop's imposition of hands. We will have to talk of this again during the celebration of the feast, but already to-day we needed to cleanse our hearts by the inpouring of the Holy Ghost, so that our souls might grow fertile under the dew he sheds upon them (*Postc.*, *Pentecost* and *Eve of Pentecost*)...

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PENTECOST

*Through Confirmation,
the strength of the Spirit dwells in the Church*

Words of the Liturgy.

The promised Spirit « fills the whole world, the whole frame of created things » (*Intr.*), to such an extent that the wonders accomplished by God were heard as if in one tongue (*Ep.*). The face of the earth is renewed : a *fresh creation* is being achieved (*Allel.*), a real change of heart (*Veni Sancte*). We understand why the whole world exults with overflowing joy (*Pref.*) : the Spirit will perfect his own achievement within us (*Offert.*).

Lesson to be drawn.

It is through *Confirmation* that the Spirit pours himself out, dwells and maintains in the Church the strength of the testimony.

I. THE HOLY SPIRIT MAKES HIS SOLEMN ENTRY

The Holy Spirit has already entered the souls of those gathered together in the Cenacle. He came upon Mary from the moment of her Conception, and even more, since the Annunciation (Luke, I, 35)... On the evening of the Resurrection, Jesus said to his Apostles : « Receive the Holy Spirit » (John, XX, 21) : in their souls he lives in the manner of a delightful guest (*Sequence*), for they have not yet endure the trial of testimony...

To-day the Holy Spirit makes a solemn entry, he officially takes over. He will fill the Apostles and disciples with *strength* in order to set them as *witnesses*. He will turn them into *flames* capable of setting the world on fire (*Veni Sancte*), according to the wish expressed by Jesus. This world had been dislocated from its origins and divided into languages (*Gen.*, XI) because it had turned away from God. The Holy Spirit is about to repair the break, *confirming* the work of Jesus, who wins back all things, making peace with them through his blood, shed on the cross (*Col.*, I, 20). He will bring all things into union (*Intr.*), to the point that devout Jews who had come for the feast « from every country under heaven, » each heard them speak the message of God in his own language (*Ep.*)... The human family had been torn asunder (*Christ the King, Coll.*) : now that the Spirit fills the earth, it is recalled to unity. The Spirit brings a cohesive force...

II. FOR THE SPIRIT DWELLS

« Filling the whole world » will not be the work of one day ! In his very first speech S. Peter tells his listeners : « *You will receive the gift of the Holy Spirit* » (*Acts*, II, 38). A *gift* is something which remains at the disposal of the beneficiary. The gift of the Holy Spirit is the Holy Spirit himself, protector and *permanent* support of those who have given Jesus the adherence of their faith (*4th Easter*) : therefore we see Peter and the Twelve « filled with the Holy Spirit » (*Acts*, IV, 8, etc.)... Soon it will be *S. Paul* who, in turn, will be drawn by the Holy Spirit into the movement started at Pentecost :

« These were offering worship to God and fasting, when the Holy Spirit said : I must have Barnabas and Saul dedicated to the work to which I have called them. Thereupon they fasted and prayed and laid their hands on them, and so took leave of them » (*Acts*, XIII, 2-3).

« May the presence of the Holy Spirit deign to assist us always, Lord, we who beg thy mercy. »

(Ritual : *Ad faciendam aquam benedictam*, end).

III. FOR THIS THE HOLY SPIRIT MUST POUR HIMSELF OUT

The strength released on the first Pentecost and destined to fill the whole world, must act by degrees, in the same way as fire (*Veni Sancte*)... We saw last Sunday how the Apostles imposed their hands to *bestow the Holy Spirit*. Nowadays, it is normally *the Bishop* who has this exclusive right. However, the Church makes exceptions to this rule there where she considers it is necessary for a greater diffusion, for instance in the field of missions. When there is danger of death any parish-priest can administer the sacrament of Confirmation...

The Bishop, or whoever acts in his name, lays his hand on the forehead of the one to be confirmed and, with the oil consecrated at the Pontifical Mass of Maundy Thursday, he *anoints* in the form of the cross. This consecrated oil is called the *chrism of salvation*... Oil is a thing which *penetrates* : through it creaking machinery is made to work smoothly; in days gone by sportsmen kept their limbs and muscles supple with the aid of a good quality oil... We must do likewise, we who are engaged in a race to win the imperishable crown, a race in which « only one carries off the prize » (*I Cor.*, IX, 24), the Holy Spirit within us coming to the help of our weakness (*Rom.*, VIII, 26)...

This oil is mixed with *balm*, for balm gives out a fragrant odour. Baptism has already prepared the Christian to follow the good odour of Jesus Christ (the *Ephpheta* on the nostrils : *3rd Lent*). Confirmation makes he who is baptized more apt to spread abroad everywhere, like a perfume, the knowledge of Jesus Christ (*II Cor.*, II, 14). This may be through the testimony of martyrdom ; more often it is through the testimony of the Word : for thanks to the Holy Spirit this Word is not imprisoned (*II Tim.*, II, 9), it is proclaimed throughout the world (Propag. of the Faith : *Coll.*) : at times through the silent immolation of contemplative life. Always and everywhere he who is confirmed should give the testimony of a Christian life, of daily devotion to duty, of Catholic Action... *All these testimonies*, based on the presence of the Holy Spirit, will diffuse everywhere the knowledge of Christ and of his salvation.

That is why — as we saw last Sunday — the Christian is marked on the forehead with the chrism which pours forth and instils the Holy Spirit...

In this manner, through the sacred signs entrusted to his Church, Jesus strengthens his own from his Temple which is in Jerusalem, (*Offert.*), i.e. from Heaven where he precedes and leads us...

Conclusion.

When we came forward to be anointed with the Holy Chrism, we were, quite possibly, unaware of its astounding wealth. We need not give way to sterile regrets since the *yearly feast of Pentecost* is intended to effect this same marvel. The anointing which constitutes the sacrament may not be given again, but it has deposited within us graces which only ask to be renewed. The celebration of the event which is at the source of all these graces reproduces its benefit : « *hodierna die* » (*Coll.*), « *hodie* » (*Magnif.*). Let us, on this day, prepare our souls so that the grace of our Confirmation may be renewed, and depart more determined to carry to a dislocated world the strength of a testimony which will bring it back to unity.

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TRINITY SUNDAY

*The Spirit, through the Church,
leads us to the heart of Trinitarian life*

Words of the Liturgy.

« Blessed be the Holy Trinity » (*Intr.*, *Grad.*, *Offert.*, *Comm.*). « For of him and by him and in him are all things » (*Ep.*). The Spirit sent by Jesus leads us to the heart of the Trinity, and there is consummated the salvation inaugurated at *baptism* : « *Salutis exitum* » (*Pentec.*).

Lesson to bring out.

Our permanent salvation consists in being admitted, without any possibility of disruption, into the life of the Father, the Son and the Holy Spirit, to which the *sacraments* already introduce us.

I. OUR SALVATION IS TO BE ADMITTED
TO THE LIFE OF THE BLESSED TRINITY

It is there, in the heart of Love, that our salvation was decided upon :

« God said : « Let us make man to our image and likeness » (*Gen.*, I, 26).

« He has chosen us out, in Christ, before the foundation of the world... marking us out beforehand (so his will decreed) to be his adopted children through Jesus Christ (...) to make known to us the hidden purpose of his will. It was his loving design, centred in Christ, to give history its fulfilment » (*Eph.*, I, 4, 9).

That fire of which we spoke last Sunday, here has its origins : « Who hath first given to him and recompense shall be made him ? » (*Ep.*).

« That love resides, not in our shewing any love for God, but in his shewing love for us first, when he sent out his Son » (*John*, IV, 10).

It is also there, in the heart of Love, that our salvation is finally achieved. At *Christmas* the Son of God becomes man so that man might become the son of God. At *Easter* and the *Ascension* he takes us with him to heaven through hope. At *Pentecost* he gives us a token of this salvation by pouring forth the Spirit into our hearts... And the Spirit leads us to him to whom « alone immortality belongs, his dwelling is in unapproachable light ; no human eye has seen or can ever see him » (*I Tim.*, VI, 16). To the unapproachable, access is obtained through the blood of Christ (*Passion*) : « O the depth of the riches of the wisdom and of the knowledge of God ! How incomprehensible are his judgments !... » (*Ep.*).

II. ALREADY HERE BELOW WE HAVE GAINED ADMISSION

For through Jesus we know the Father, and through him we go to the Father (*John*, XIV, 7-11).

« It is in him and through his blood that we enjoy redemption (...) far or near, united in the same Spirit, we have access through him to the Father » (*Eph.*, I, 7 ; II, 18).

The Son is indeed « the radiance of his Father's splendour and the full expression of his being » (*Hebr.*, I, 3). Just as light emanates from the sun and every luminous centre radiates light, so the Son emanates from the Father, he unceasingly proceeds from him. « *Lumen de lumine*, » do we sing each Sunday... A light which we can bear, veiled to suit our weak eyes. A light which also covers us, making us, so to speak, part of itself, placing us already within the radiance of the Trinity.

Through the Spirit, Jesus leads us to the whole of this light. Very great minds, thinking of the unrivalled magnitude of God, believed that we had no barque, no sails to navigate in this infinite ocean... This would be true but for the Incarnation ! But since the Son of God planted his tent among us, his *Church* is the barque, and the Spirit of Jesus the breeze which fills our sails, guiding it to the shores which, but for him, would be unattainable... « how *unsearchable his ways* » for our weak human minds (*Ep.*) ! But « We can claim a great high priest, and one who has passed right up through the heavens, Jesus »... (*Hebr.*, IV, 14)...

This *unity* which Jesus stated was his final aim (*2nd Easter*) is here achieved by the transition of his own into *the bosom of divine unity* : « This, Father, is my desire, that all those whom thou hast entrusted to me may be with me where I am, so as to see my glory, thy gift made to me, in that love which thou didst bestow upon me before the foundation of the world » (*John*, XVII, 24). And as for us, « he has chosen us out, in *Christ*, before the foundation of the world » (*Eph.*, I, 4)... This transfer into divine unity is accomplished because *the Father is in the Son*, and because *the Son is also in the faithful* through the *Spirit* he has sent, making them his partners in divine glory... This comes about from the time of *baptism* (*Gospel*). We will see once more next Sunday how this is achieved even more profoundly through the *Holy Eucharist* « *pledge of the glory that is to come.* » Through It, and through all the *sacraments* which are the outpouring, the welling fountain the *Spirit* sets in motion to lift us up, « *we too become an eternal offering.* » (*Secr.*)...

Conclusion.

Each Mass repeats to us, in very similar terms, the last words of the *Epistle* we have just read, probably transmitting a hymn of the primitive Church : « *Per Ipsum, et cum Ipso, et in Ipso, est tibi Deo Patri, in unitate Spiritus Sancti, omnis honor et gloria* »... The *prayer in the name of Jesus* (*5th Easter*) puts us into unceasing contact with the Holy Trinity, as this prayer is the worship our

Redeemer offers to the Father as head of the Church, and through it the Church continues the priestly function of Jesus Christ (Encyc. *Mediator Dei*)... Within it we are one body, united in the same bread, and it is this union achieved *by means of the visible mysteries* (Ascension : *Postc.*) which enables us to win the glory of heaven (5th Easter : *Secr.*), and gives us a share in the one and most high God head (4th Easter : *Secr.*)...

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Catechetical Pedagogy of the Mentally Deficient Children

by Reverend Henri BISSONNIER

Professor at the Graduate Catechetical Institute, Paris¹

III. THE SACRAMENTAL LIFE OF THE MENTALLY DEFICIENT

One of the first questions which the catechists raise is the possibility of access of the mentally deficient to the sacramental life. Thus it seems necessary to devote to this subject the greater part of our efforts, orientating our presentation in such a way as to provide educators with the essential elements for a true Christian initiation.

PRESENTATION OF THE SACRAMENTS AND INITIATION TO THE SACRAMENTAL LIFE

The particular problem which we face concerning the Sacraments is raised by the very definition of them as given by theology : « visible and efficacious signs of grace, instituted by Christ. » Of course, to present such a formula to mentally deficient children and have them memorize it would be a waste of time. But it is still necessary, so far as possible, to make them realize its meaning as concretely as they can.

Thus, the goal of the catechist should be :

- 1) to bring the children to the realization of the meaning of a « visible sign » ;
- 2) to bring them to the realization of the meaning of « efficacious sign » ;
- 3) to bring them to see the relation between these visible and efficacious signs and the invisible reality that they signify and of which they are the instrumental cause ;

1. See biographical note in *Lumen Vitae*, XIV (1959), 3. — New address : 53 rue de Babylone, Paris VII^e, FRANCE.

4) to bring them to see the connection between these sacred signs and The One Who instituted them, and Who is Himself the essential Sacrament, the Sacrament *par excellence*, Jesus Christ, still acting through His Church.

I. — To bring the children to the realization of the meaning of a « visible sign. »

The problem here is first to make them realize the fact that a concrete, visible and tangible reality can represent an abstract notion or an invisible and intangible reality. Thus it is, as we said in the preceding chapter, that we have been brought to study the capacity of the child in general, and of the mentally deficient in particular, to understand symbols as such. It would be too long to recount here the first conclusions of our study group — conclusions which have already been communicated to several international congresses and seem more and more confirmed by our experiences, as well as by confrontation with parallel experiences in France or elsewhere. In spite of all this, we still have the impression of that there is much more to be discovered.

It should only be noted :

- a) that our experiences have been carried out mainly on the symbolism of colors, of sounds, of gestures and of objects ;
- b) that we have tried to work out a provisory scale of the child's capacity for symbolization according to his mental age ;
- c) that it seems necessary to very carefully distinguish between :
 - on the one hand, the capacity to rationalize and verbalize about a symbol and, even more, to understand the very process of symbolism ; which requires an intellectual level near normal and even an intellectual development almost completed in the normal child ;
 - on the other hand, the capacity to welcome affectively and not rationally the symbol — in other words, to perceive intuitively the reality which it represents and to feel its effect ; which, on the contrary, appears entirely possible, even at relatively low levels of intellectual development.

It is thus that we ourselves, as adults, sometimes feel the good or bad influence, or the happy or sad impression, of a dream, of a color, of a piece of music, of a gesture, the meaning of which we do not clearly analyze, but which « affects » us positively or negatively, even for a long time.

- d) that, in this last sense, not only does the symbol not appear

inaccessible for the mentally deficient, but it seems on the contrary to constitute for him a privileged means of communication with the other beings. By this we understand :

— on the one hand, the symbol passively received by the deficient, thus furnished by the one who tries to enter into contact with him (signs furnished by the catechist) ;

— on the other hand, the symbol actively elaborated by the deficient himself seeking to make himself understood (signs furnished by the child).

Thus it is that we have been struck by the permeability of the even profoundly deficient for symbolism that we have elaborated, especially that based on the Gospel or the liturgy : certain parabols (The shepherd and his sheep, for example), certain ceremonies (those of the Paschal candle). Besides, is not symbolism the privileged language of primitive civilizations, as well as the universal means of communication between generations, civilizations and peoples ?

And thus it is also that we have been struck by the richness with which certain of our children who have been the poorest intellectually, and the most handicapped in their verbal expression, have revealed themselves by gestures as soon as they were placed in favorable conditions. (Exercises, for example, which, by giving to the body a certain grace and rhythm, lead to a harmony between body and soul, and favor attitudes of concentration, silence, and freedom of expression through suppression of timidity or conformity.)

Nor should that surprise us very much either. DUMAS, the author of the well known manual of psychology, in his interesting study of symbolism, points out that the human being symbolizes more richly when the direct means of expression (the explicit language, for example) are more difficult, or even forbidden, to him. In fact, not knowing a foreign language makes us all have recourse to more achieved gestural symbols than those which accompany our verbal expression when are speaking our own maternal tongue. Thus it is also that the mystics have called on symbols to express sentiments so elevated that no human language could convey in a satisfactory manner.

Why then, would the deficient, deprived as he is of the normal means of making himself understood, not use with more intensity than the « intelligent » man, the more « incarnate » means of expression which are, for example, gestures — especially when he wishes to translate precisely that which transcends all men ? And why would that not also be one of those mysterious compensations which the Providence of God often grants to the handicapped ?

From the pedagogical point of view, it would obviously be very indicated to favor this development of the sense of the symbol by appropriate exercises. These may either remain on the secular level (this is then the role of general education, but it also constitutes a vital preparation for the religious education, especially — but not uniquely — if the gestures symbolize help, friendship, etc.) ; or else these may pass from the secular to the religious level (ex. : from the secular symbolism of the outstretched hand which means « possession » or « protection, » to the religious symbolism of the imposition of the hands) ; finally, these exercises may be immediately situated on the religious plane (gestures of prayer, for example). These exercises will be both passive and active, in the sense that the symbols will sometimes be performed by the educators and received by the children (without necessarily asking them for verbal interpretations), and sometimes done by the children in the presence of the educators (who should not, either, feel obliged to interpret them verbally). It will also be necessary :

II. — To bring the children to the realization of the meaning of « efficacious sign. »

The point here is to have them realize that a sign is able to « produce » what it signifies : the smoke is a sign of fire, but does not produce it — water is a sign of fertility and purity and, effectively, does make the plants grow and takes away stains. Baptismal water, then, on the supernatural level, is the instrument of fertility and of purification.

Thus it is that with each Sacrament (the sign of bread and the meal for the Holy Eucharist, the sign of anointing and the imposition of the hands for Confirmation...) we can begin with efficacious signs on the secular level to lead to the efficacious sign on the religious plane, or simply begin at once on the religious level.

It should not be forgotten that on the religious level the children will have a tendency to « materialize » the efficacy of the signs. From this comes the necessity to maintain distinctions at the same time that analogies are made. « I understand : The water of Baptism makes our soul grow, » said one of our little girls... This was obviously not too bad, but not too theological either, and it wasn't, of course, what we had said. But from there we were able to bring her to a closer concept of the truth. And here is where the third problem is raised :

III. — To bring the children to see the relation between these visible and efficacious signs and the invisible reality which they « signify » and of which they are the instrumental cause.

One of the means of achieving this, we believe, is to carefully maintain the distinction between the orders : the natural and supernatural on the one hand, the secular and sacred on the other. But this is not facilitated by the vocabulary which is still that of many catechists. « The soul » said our little deficient girl, instead of saying « the supernatural life, » or, even more simply, « the life of God in our heart. » But is not this confusion between the « life of the soul » and the « supernatural life » common... even in a good number of manuals ? (from which idea this reflection which we heard in the second year class of young normal Catholics of an excellent Catholic school : « a non-baptized child does not have a soul... »).

How then shall we try to maintain these two levels while at the same time relating them ?

Here it is that we believe it helpful to go from the secular to the religious — which does not mean, of course, stopping on the secular level. If, for example, we are exploiting the symbolism of the meal to lead finally to the symbolism of the Mass, the « *secular* » *meal* will be obviously taken *in a room* which is also « *secular*, » and the *Mass*, taken as a parallel, *in the chapel*, even if the table carried to the chapel is that of the sacristy, to thus mark the continuity. The children will be shown that the paten replaces the plate, the chalice the glass, and that it is, of course, with a completely different attitude that we have treated the bread of a few minutes before and that we are now, in Holy Communion, going to venerate the Host. We will do the same thing if we have exploited the secular symbolism of water in the catechism room and if we reproduce the baptismal ceremonies in the chapel. This all rests on a fundamental symbolism according to which it is understood that the catechism room is still the room of men, where are permitted a certain number of things like singing funny songs, putting on puppet shows and playing lotto (all this having, of course, a pedagogical and catechetical justification...) while the chapel, the house of our Heavenly Father, is, in principle, reserved for « *holy things*. »

The same applies to bodily expression appropriate for the classroom, as compared to ritual gestures which are reserved for the chapel. Every exception in one sense or the other to this rule seems dangerous and harmful.

Perhaps this position will appear artificial, but this distinction

itself becomes a sign and a symbol in an attempt to show a profound reality which is at the same time both a distinction and a relation between two areas. And this distinction affirms, within each area, the relations on the same level between the symbol and the invisible reality (produced or simply signified.)

There are undoubtedly other ways to bring our deficient children to feel and live this distinction and this relationship between the two orders or within each order : a carefully chosen vocabulary, corporal attitudes of freedom or reverence, the clothing, the simplicity or richness of decoration ; which should not be neglected, and still many other ways which are all related to the profound meaning of this same distinction which the catechist does or does not possess.

This, finally, will be fundamentally assured to the extent that the last of the four requirements is found :

IV. — To bring the children to see the connection between these sacred signs and The One Who instituted them and Who is Himself the essential Sacrament, the Sacrament *par excellence* : Jesus Christ still acting through His Church.

Here, of course, there is no question of using this language of the theologians, but it is however of prime importance that we ourselves be impregnated by the truth that it recalls, and able to « make it live » in our children in the full measure of their capacities.

Each of the sacred signs should, in the vocabulary itself, be related to Jesus. The baptismal water is *the water of Jesus*, the altar, *the table of Jesus*, as the chapel is *the house of His Father*. But above all, the sacramental order should be fundamentally related, for the child, to the Incarnation, and to the role that the humanity of Christ has played in the sanctification of men, a function which is accomplished for us today by His Church.

Example :

One year, our program was « centered » on « the hands » — with four stages :

1. our hands,
2. the hands of Jesus,
3. the hands of the priest,
4. again, our hands.

- 1) *With our hands, we can do good
or we can do evil*
(insisting less on the second eventuality than on the first).
- 2) *With His hands, Jesus did only good*
(narration, for example, of several miracles of healing).
- 3) *With his hands, the priest, as Jesus, does good*
(he imposes his hands, like Jesus, on the sick to ask God to relieve them).
- 4) *With our hands, like Jesus, we should only do good*
(care for and console those who have troubles).

It can be surmised then how we led from this to the sacramental order :

- *Through the hands of Jesus, God comes to men*
(Jesus blessing, instituting the Sacraments, with appropriate stories and scenes from the Gospels).
- *Through the hands of the priest, as through the hands of Jesus, God comes to us*
(the priest blessing, giving the Sacraments, with appropriate liturgical presentations).
- *Through our hands, we should bring God to those who are around us*
(making others feel that we love them by helping them is a little like bringing God to them).

In one of the catechism sessions which followed a ceremony of First Communion, the children were invited to choose a place in the chapel which would symbolically represent the dormitory, the infirmary, the classroom or the playground and, coming from the altar, to go there to carry God to the other children, their companions : we will see later how. After having discussed at length this initiative proposed by one of the catechists, and having allowed it with apprehension, we had to admit that it had had an amazing success.

Of course, each of these ideas calls for a slow progression, countless repetitions, with variety in the presentation so as not to tire the children, while remaining simple so as not to confuse them.

There can be used, either successively or simultaneously : illustrated panels, bodily expression, appropriate songs ; the liturgical ceremonies may be referred to, by each time giving importance to a single gesture which is carefully commented (gesture of the priest with the corresponding attitude of the children ; ex. : the priest gives his blessing, we bow) etc.

The essential point is that Christ remain clearly for the children

the Center, the Mediator between our Heavenly Father and ourselves, conferring on us the Sacraments through His Church — that is, the priest or the Bishop (for Confirmation) who are the Church at their level. In that, we have had the proof that the deficient can, if not explicitly understand it, at least seize it intuitively, and live it.

Pedagogical remark : the Sacraments and morality.

All « practice » of the Sacraments, for the mentally deficient children, in our opinion should suppose, at least in principle, this general initiation to the fundamental reality of the Sacraments, this latter itself supposing, of course, that the child has been awakened to the existence of a « sacred » order which is accessible only through Jesus Christ, Son of God our Father, living in His Church. The goal of the sacramental order thus appears to him as theological : union with God.

But on the other hand, the child's hunger, if we can call it that, of the Sacraments should at the same time be awakened and encouraged, and our experience has led us to believe that this supernatural appetite is, so to speak, sharpened by the discreet but incessant reminder of the exigencies of Christian morality. These are resumed, as we know, in the Law of Charity. The child, even deficient, cannot help but be seduced by an ideal of fraternal love whose beauty and difficulty he feels at the same time.

It will however sometimes — as we have experienced — be difficult to make him admit that the exigencies of charity come before all others, the child unfortunately being accustomed by his surroundings to attach more importance to a nasty word than to an attitude of brutality or contempt for a more deficient or weaker comrade. But this hierarchy of values can and should be reestablished.

When the child has heard the call of Christ to fraternal love, and he has been aided to practise it in the simple acts of daily life (here it is that puppets and bodily expression have been of great help — these two methods enabling us to reproduce the elementary gestures of daily life), then he feels more deeply the need of a force which will help him to go to the end of these exigencies and to be faithful to this ideal. It is then that the Sacraments (the Eucharist, the Sacrament of unity — Penance, the Sacrament of pardon and progress — Confirmation, which gives us more of the Spirit of Love) are presented to him also as the means offered by Jesus to give us this strength, to renew it or to intensify it in us. We have been struck at seeing then with what ardor the children can arrive at

desiring the Sacraments and what supernatural energy one notices, visibly, that they find in them. This fervor is accompanied by a joy which the mentally deficient expresses very simply, sometimes in an unforeseen way, but in which shines forth, so to speak, the divine presence, to the point that it can be said that these young deficient bear a true witness of the love and the power of God.

This explains why those who devote themselves to their religious education, as difficult and exacting as it is, have the profound certitude of receiving from these children much more than they give them.

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Now it will be necessary to give a few indications concerning the preparation for and the access to each Sacrament, and the practice of the Sacrament in the case of the Eucharist and Penance. Of course, it is neither possible nor desirable to give here an exhaustive treatise on the question.

We shall begin, as is proper, with the Sacrament of Baptism.

IV. THE MENTALLY DEFICIENT AND THE SACRAMENT OF BAPTISM

The problem of the presentation of the Sacrament of Baptism to the deficient and their admission to this Sacrament comes up every year in a very concrete way.

A certain number of our children, in fact, belong to families who have never been concerned about their admission into the Church. Sometimes we are reduced to baptize them conditionally, for most inquiry leads nowhere. For those of our children who have been baptized and about whom we know this, we nevertheless find it important — as is the case for normal children — to present Baptism to them at the moment of the ceremony called the « Solemn Communion, » and to make it the first of the major themes of the little « retreat » preparatory to this ceremony. We have also taken the habit, when we have to administer Baptism, to confer this Sacrament as soon as possible before the Mass of the Solemn Communion, in the presence of the other children. During the course of the administration of Baptism and at the appropriate moment, we then take this opportunity to *renew the profession of Faith, first, and the Baptismal Promises*. The whole group is then invited to participate in an active way.

As a sequence to what we have just written on the initiation to the Sacramental order in general, here are some indications on the manner in which we present the Sacrament of Baptism.

Of course, we try first and essentially to give a *positive presentation*.

This does not at all mean *avoiding* the notion of sin, but rather avoiding that our children see uniquely and essentially in Baptism a sort of « cleaning » which prepares them for their first Communion. This would be too simple... or, rather, too easy, and, above all, too poor. Let us remember the words of Pope Pius XII at the International Catechetical Congress of 1950 : « The catechist who believes that the uncultivated mind of his listeners can be satisfied with empty and shortened notions is on the wrong path and deceives himself lamentably. The contrary is true, for he is held, by duty, both to teach in the first place all the principle articles of Faith, and then to put them on the level of even the most refractory minds and ill-disposed intelligences.

That is why he must know psychology very well so as to make a just appraisal of their intelligence. He should also take great care

to bring himself to the level of their needs. »¹ These so exacting words are applied to all Christian initiation of these children.

The Baptismal water will then be presented first of all as water which brings fertility, water which gives birth, water which sustains life, and only afterwards as water which washes ; the white veil as the symbol of joy, and only afterwards as that of purity to be preserved ; the lighted candle as a symbol of life, of light and of shining heat, and only afterwards as fidelity ; the salt as the symbol of flavor, and only afterwards as the symbol of conservation, etc.

How, then, can this be carried out concretely ? The applications of these principles will scarcely be lacking.

But may we first be permitted two preliminary remarks :

— It is not a question, of course, of procedures fixed once for all : each year we introduce variations according to the age of the children, the atmosphere of the group, the competence of the catechists, their new suggestions, etc.

— Everything should be done in the utmost seriousness, especially those activities which take place in the chapel. A certain solemnity is even desirable. It is also necessary, and we insist on this strongly, that all be done slowly, with ample movements, in good lighting, so that, in a word, the children may see well and assimilate what they see.

This being said, here is how we have presented :

The symbol of water.

We brought, for example, two potted plants, one of which we watered together, the other we deprived of water... It can be guessed what were the two results ; the comparison then was easy to establish, a comparison which struck the children very much. We put seeds in cotton which had been saturated with water so that our children could see life born and develop before their very eyes. We also brought a gold fish in a bowl and admired its liveliness in the lighted water... while playing the « Gold Fish » of Debussy on the record-player. Certain films about water, its uses, the desert and the people who suffer from thirst there, the oasis around water sources... all succeeded in penetrating the children with this symbolism of water as an expression of the idea of fertility and life.

This took place in the catechism room from which place we went to the chapel, where awaited us a ceremonial which was more « sacred, » and very solemn : a very beautiful transparent bowl or

1. *La Documentation Catholique* (Paris), November 5, 1950.

a large and lovely brass vase, filled with pure water, had been placed in the entrance of the chapel. We formed a circle around the recipient. The priest in alb then came from the altar and, taking the lighted Paschal Candle from its stand,immerged it with great dignity in the water, as is done on Holy Saturday at the solemn blessing of the fonts.

Dressed and veiled in white, an unlit candle in her hand, one of the young catechists then approached and said outloud, « I, X..., I have been baptized in the name of the Father and of the Son and of the Holy Ghost » and she lit her own candle at the Paschal Candle. Then she intoned a Magnificat, such as « The Lord has done wonders for me » (Ps. du P. Gelineau) or « My heart is overflowing with joy » (Abbé Julien), and all the others — catechists and baptized children, joined in the hymn. Sometimes the children have also carried a candle and received the fire from the Paschal Candle. Then two semi-circles were formed, the baptized welcoming the non-baptized. Everyone then advanced toward the altar in a processional march. At other times, we have preferred to reserve this latter part of the ceremony for the day of the real Baptism itself, and the solemn Communion.

It is important, of course, that the non-baptized children should not be left with an impression of frustration and deception. We must also be careful that the ceremony itself of Baptism does not lose its importance, and there should be no confusion in the minds of the children between this ceremonial and the real Baptism. That is why, for example, we formally exclude baptisms of dolls and other pseudo-ceremonies of the same sort.

Of course, before all this the other symbols such as those of the candle and the white vestments had to have been grasped by the children.

The symbolism of the lighted candle.

The symbolism of the lighted candle is one of those to which children in general, and even the mentally deficient, seem the most accessible. They can be initiated to it at any moment, but it is evidently preferable to choose an appropriate liturgical time, for example the Feast of the Purification of the Blessed Mother, the beginning of Lent, Holy Saturday or Easter time.

Here is how, at the beginning of Lent, we proceeded, with twenty profoundly mentally deficient girls, to an initiation aimed at presenting to them the road of Penance which they had to follow with Christ towards the joy of Easter :

One of the catechists first « danced » for them or, if you prefer, « expressed corporally, » with appropriate music, this walk in the night, this discovery of light, this progression « towards » the light, then « with » the light, and finally this entrance into the full light and full joy.

After this was done, the children went out into the garden where, it being six o'clock in the evening, the night had completely fallen. And they began, together with their teachers, of course, a difficult walk, groping in the darkness. After a few minutes of this progression in the night, appeared on the porch of the group of buildings which houses the chapel, at the end of the garden, the celebrant dressed in a white alb carrying a large lighted candle in his hands. Slowly he came to meet the children to light their way, and then went with them, walking before them. In a third phase, between the porch and the chapel, the teachers lit their own candles from that of the celebrant. Finally the whole group arrived at the brilliantly lit chapel, to the strains of the IVth Brandenberg Concerto. A very short talk by the celebrant then resumed the para-liturgy and drew from it its spiritual meaning : « *A difficult road is now before us until the great light and joy that Jesus will soon give. But, to help us to walk, Jesus Himself comes, with His light, before us, and walks with us, giving us, also, His light.* »

For Easter time :

When this initiation is performed at Easter time, we have centered it particularly on the Paschal Candle and its symbolism. For example, the children waited in the semi-darkened chapel until the Paschal Candle came to them in the hands of the celebrant. They then lit from the Paschal Candle their own candles or, better still, little lamps which we had made of modeling clay patterned after the « lamps of the catacombs. » Then everyone moved towards the altar in a procession. Let us here put at ease on this subject those persons who fear that the children would burn themselves... or spot themselves... or do some stupidity with their lighted candle... The mentally deficient are generally careful and cautious and, if the atmosphere of the ceremony is really religious (which depends principally, we repeat, on the profound attitude of the catechists), there is no danger of accidents or disorder. For those children who are very young or very seriously deficient, variations can be worked out : thus it is that in the first of the above-cited examples, only the celebrant and the catechists held the lighted candles. What must certainly never be done, is to give to the children a candle which will not be lighted... Unfortunately, we have more than once witnessed this sort of « caricature-liturgy. »

It is also necessary, at least for the oldest of our deficient children, to make them feel that this life, this light, this warmth drawn from Christ — which make us participants in the life, the light and the warmth of Jesus — are ours to give and to spread around us wherever we are.

A short time after the Baptism of our children, we lived together a very simple little ceremony which impressed the children very much, and which they remember particularly : we have already referred to it before.

We placed in different corners of our chapel large signs bearing the indications of the places where is lived the daily life of our children in their medico-pedagogical institution : the playground, the classroom, the dormitory, the dining room, the infirmary, etc. The children, carrying a candle or a small lamp, came to the very spot where they had been baptized, « lit themselves » at the Paschal Candle held by the celebrant, then, at the invitation of the catechists, chose the place where they wished symbolically to « carry » the life, the light and the warmth of Jesus, in the field of their daily lives and, concretely, crossed the chapel, the light in their hands, towards the place which they had chosen, as designated by the sign... This « action » bore un hoped — for fruit: even long afterwards, of their own accord, our children still referred to it.

It is also seen that the symbolism of the lighted candle far surpasses, in an active and positive way, the significance of a simple negative fidelity.

The symbolism of the white garment.

Still more unhappy is the restriction by which the white garment is seen only as the symbol of purity, and a purity to preserve, which is again negative. How many children are there, young girls as well as young boys, for whom the Christian perfection consists in avoiding sin and especially, if not uniquely, the sin of « impurity » ! Baptism for them was only a cleansing from sin, and confession will later be only the monthly or yearly « cleaning » after which they will not know how to avoid soiling themselves again. Why should we then be amazed at finding those timid Catholics, some of them scrupulous, but the majority of them resigned to staining their white garment just as they cannot help staining their daily clothes, but who are yet tranquillized by the thought of a coming « cleaning » which will be a bit burdensome, perhaps, but less costly after all than a serious effort would have been.

It is this negative and easy Catholicism that we wish to avoid

with our mentally deficient children, even more so because they are yet more inclined than others to « objectify » the spiritual realities and to systematize them to excess.

The white garment will then be presented, as it is in the most authentic liturgical tradition, under its aspect of *garment of joy*. The priest wears white the days of the great feasts of the Church (let us hope that he does not use too much gold cloth !) We wear white the day of our First Communion, and for our Wedding. Thus we have been or we will be dressed in white the day of our Baptism.

Negatively, the idea of sin will not be presented as a simple spot...¹ For is it not an egotistical and individualistic attitude to avoid sin so as to avoid spotting ourselves... while *sin is actually a lack of love* and we should abstain from sin first of all because it offends God and attains our brothers ? We shall speak of that again when we talk of the Sacrament of Penance, but it is important to realize this from the first moment of the Christian initiation.

Other symbols.

It seems superfluous for us to insist here on each of the rites of Baptism. But, of course, they must each be commented on in detail to our deficient children. What a magnificent occasion this offers for us to present them a catechism on their level ! The children may be presented with the following symbolisms :

— the symbolism of the *breath* of the priest, a cold breath which chases evil, a warm breath which replaces it by the Spirit of Love ;

— the symbolism of the *salt* which gives taste, flavor... makes us become no longer « tasteless, » but « good » and capable of tasting the goodness of the Lord ;

— the symbolism of the *placing of the hands*, of the *saliva*, of the *stole* outstretched for entrance into the Church, which makes us come into contact with Jesus, Who takes us, heals us, adopts us, draws us with Him to enter into the house of His Father, our Father ;

— the symbolism of the *oil of the catechumens* which, like the ointment in the infirmary, makes us stronger, of the *Holy Chrism* on the top of the head which signifies that we are sons and daughters of the King of Heaven and earth.

All this symbolism is eminently eloquent and « catechetical » for our children.

1. The meaning of *original* in the expression “original sin” is very difficult to understand for mentally deficient children.

The Ceremony of Baptism.

To terminate, we will give a few indications on the way to conceive the ceremony itself and how it should be conducted :

First of all, let the *place* be well *chosen*, one which is easily seen by the whole assembly and, if possible, slightly raised so that all the children may see without having to move or become impatient.

If the ceremony takes place before the Solemn Communion, let the *girls* arrive *without their veils* (which will be given to them at the appropriate moment in the ceremony), let the catechumens be met at the door and led in a procession, and then let them be surrounded by the other children and adults in the attitude of a true Christian community.

Let the *godfathers* and *godmothers*, especially, be well chosen — our deficient children will need them — and have them understand their especially heavy responsibility towards these children. In the place of the good « Mrs. So-and-so » whom we wish to please, but who rarely puts a foot in Church, we would prefer a young catechist, 20 to 30 years old, a militant in Catholic Action, able to follow the child in life and to help him to behave as a Catholic in all circumstances. In this case, let the godfather or godmother be officially presented to the family or the direction of the institution so that he may later be permitted to visit the child and follow him.

During the ceremony, let the rites be accomplished with ampleur and clarity. A few brief commentaries will recall their meaning : the ideal would be that another priest make this commentary during the lecture of the long formulae in latin, or the difficult prayers. The official translation is, in fact, very little understandable for the deficient.

Let the assistance be as active as possible. We have seen how it can be associated to professions of Faith, promises of fidelity and, of course, certain prayers. But let the baptized children be also invited to answer the interrogations which concern them, even as poorly as they are able to express themselves. No occasion should be neglected to permit the deficient child to affirm himself and to feel himself responsible.

Of course, everything which could leave a bad impression on the child will be avoided, such as the brusqueness of over-zealous educators... or the celebrant : hurried unbuttoning at the time of the anointing (have the children all wear something which is sufficiently low-necked), water in the eyes at the moment of infusion

(let the godparents help them to incline in the right way), too energetic rubbing with the cotton, etc. Let the child feel himself surrounded by calm, sweetness and joy. The emotional impression that this ceremony leaves with him is very important for a deficient child.

Let the whole ceremony be closed by a *simple hymn of thanksgiving*, a hymn which the child himself can sing... the Magnificat in English, for example.

Final remarks.

— The day of Baptism should be a beautiful day in the life of the deficient child, especially for one who is not very often the object of love and attention. But let this day also be presented to him as a *beginning and a departure*. We saw earlier how a small celebration can make him realize that from now on he will have to carry his joy with him, and give it to others. Let us not seek to prematurely socialize the child who is retarded in his development : with him the true community feeling and, a fortiori, the missionary feeling will doubtless appear later or will perhaps never show itself ; but we can and should, from the moment of Baptism and while awaiting Confirmation, begin to direct the child towards little acts of generosity, of offering his smile, or even some concrete services aimed at giving pleasure in his milieu. The child, even deeply deficient, is often capable of extraordinary delicacy and a very profound generosity. Without abusing, we owe it to him to consider this.

— Let us finally recall that all that we have just said also applies to the children who have been baptized as infants, but for whom it would be well to recall the profound meaning of Baptism — for example, at the occasion of the Solemn Communion. Let us not deprive our children, even those deeply deficient, of the benefit of the renewal of their Baptismal promises. This is entirely a question of adaptation and judicious presentation. But they have the right, as well as the others, to relive their entrance into the Church, to feel welcomed there by a real community, to be prepared to there give their measure and to rejoice at walking there by our sides.

INTERNATIONAL SURVEY

Chronicle on Audio-Visual Aids and Records

INTRODUCTION

The religious record, sacred music excepted, has only a fairly recent history. Its success cannot in any way rival secular productions which, in some countries, amount yearly to thousands of new records (3000 in Germany). Nevertheless it is no longer an unknown factor. The welcome it receives from the public has allowed producers to enlarge their repertory to a considerable extent and to ensure great improvement in quality. The religious record has made its way. It has penetrated into families, has been adopted by youth movements, crossed the threshold of schools and boarding-schools, retreat houses and even convents. These facts invite us to express our opinion on its rôle in the religious formation of youths and adults.

First of all, we will review each of the records kindly sent by publishing firms, presenting them as they are, or, to be more accurate, as they appear to us after due consideration of their content and technical realization. We will point out the aim the author has in view, and then judge the measure of his success. We will examine the manner in which Christian doctrine is presented, to appreciate its accuracy and its adaptation to the exigencies of our times, and to the public it seeks to reach. The religious and artistic value of the records will also be the object of our criticisms. Finally, we will deal with the technical side such as sound-recording, the pronunciation of words, etc.

This attempt towards an objective appreciation of the records will not eliminate the elements of subjective appreciation. Opinions will vary or at least allow for divergences. This should not surprise anyone, for the moment a record steps beyond the limits of a document pure and simple or a doctrinal exposé, to become a work of art, captivate the imagination, enlighten the mind and arouse the emotions, the impression produced is necessarily different according to taste, environment and the degree of culture of the listeners. To avoid rendering this subjective element too unilateral, we will examine the records in groups, the international group first, but also the polyvalent one, for its members have different capacities : theological, catechetical, pedagogical, musical and literary.

This chronicle will enable the reader to make a wise choice of records, adapted to his own taste or to that of a specific audience.

We would even like to help all those who use records in the class-room or elsewhere to acquire a personal and discriminating appreciation of the

value of these recordings. For this reason we intend introducing each new chronicle with some brief comments on the religious, doctrinal, didactic and artistic criteria of a good performance.

The titles of the records are specially impressive by their variety. Quite obviously they need classification. As our concern is religious formation, it is with this in view that we propose the following classification :

1. Doctrinal Formation
 - a) of children (model lessons, stories, narrations, etc.)
 - b) of adults (doctrinal exposés, sermons, meditations, texts on spiritual life).
2. Biblical texts of the Old and New Testaments.
3. Liturgical formation (ceremonies, liturgical year, etc.).
4. History and life of the Church (documents, lives of saints and of prominent Christians).
5. Education in morality.
6. Sacred and religious music (Gregorian chant, polyphonic Masses, classics of sacred music, hymns, psalms and religious melodies, songs on a religious or moral theme).

RECORDS

Texts for Catechetical Instructions.

Katechetische Hörspiele. I. *Pharisäer unter uns.* — *Wer ist dein Nächster?* Texts by Hildegard Garber. II. *Legende.* — *Li-Hang-Li.* Texts by Paul Keller and Angelika Harten. Christophorus Records, CLP 72154 and 72155, 33 speed, 25 em. — The firm of Christophorus has launched a new collection of records adapted to the new German catechism. They are not complete catechesis, but simply stories introduced by a corresponding New Testament text. These records tend to give a better grasp and appreciation of one or other point of doctrine. The stories are presented in the manner of stage plays with a great number of performers. The quality of the episodes varies from the mediocre to the very good. The type we prefer is that of « *Pharisäer unter uns.* » This collection is intended for children of 10 to 14 years.

Saint Jean-Marie Vianney, Curé d'Ars. Text by Madeleine Lanteri. Collection « *École et Catéchisme* » Record Studio SM 45-41, 45 speed, 17 em. — This short record is intended for teaching. After the hymn « *Il portait le péché du monde,* » a child asks : How can any one carry the sins of the world ? The catechist answers by relating the life of the Curé d'Ars. The narration is simple and very instructive. Nevertheless the presentation leaves us doubtful. Why make a record recalling the schoolroom atmosphere, when the tale told by an average catechist would be more effective by the very fact of direct contact ? This record can already be used with children of 8 years of age.

Doctrinal Exposés and Sermons.

Le Message de Lourdes. Four talks by M. l'Abbé R. Laurentin. Allegro Record MBP 5101, 33 speed, 30 cm. — No one can speak with more authority on the meaning of the Lourdes Message than the Abbé Laurentin ; he explains here in lucid style, what Our Lady desired and still wishes at Lourdes. Lourdes is a window opening out on the Gospel. Its message can be summarized in four words : Poverty, Prayer, Penance, and « I am the Immaculate Conception. » The talks recorded here represent a formula adapted to the exigencies of our times : the spirituality they propose is anchored in daily life. This record can be used on many occasions with sixteen year olds and over.

Le prêtre, homme de la parole. Extracts from the Sermon of the 3rd Sunday in Lent : 1st March 1959. Jericho Record, JX3, 33 speed, 25 cm. — While bringing us an echo of the celebrated Lenten sermons of R.F. Carré, O.P. this record on : — the meaning of the ministry of the word, sets forth a very elevated doctrine and at the same time vindicates all recordings of this nature. (A Dominican friar).... « would like, says Father Carré, to enrich your religious knowledge for all he is worth. He would like to speed you further on the road to Sanctity. What he is quite sure of is that the word acts, because it is filled with grace.... It penetrates quite unexpectedly by the bedside of someone who is sick, within a happy or distressed home. It brings an answer, it puts a question.... it prepares the peace of consciences. All of a sudden, like a certain hope, a promise or a reproach, a vehement summons, eternal life is rendered present to you. » For the religious formation of adults we emphatically hope for many such successful recordings.

Meditations.

Chantons le Seigneur. Les étapes du mystère de Jésus. Unidisc N° 30-107 S, 33 speed, 30 cm. — The gist and more definitely the meaning of this record — says Abbé Chéruel — is the presentation of the stages of the mystery of our redemption in Christ. He prompts us to meditate on them with the aid of the Scriptures and of the finest classics of sacred music. This happy thought unfortunately seems to us to have missed its aim as on the whole it is not really prayerful for the Christian who lives his faith and rather incomprehensible for the young and the uninitiated. The artistic performance and technical achievement also seems to us to be faulty. A more simple, less dramatic elocution is to be desired. Certain selected pieces appear to be beyond the capacities of the « Petits Chanteurs de Vincennes » who, nevertheless, give a very agreeable recital. This record can be used in the classroom as well as in the home or at various meetings, but an appropriate introduction seems to be necessary, especially for the young.

Chemin de croix. Text by Henri GHÉON. Music by Henri Wénisch. Pastoral and Music Record. P.M. 30005. 33 speed, 30 cm. — On 4th Sep-

tember 1932, on the occasion of the Centenary of the Chapel of Tanerémont (near Pepinster, Belgium) the « Compagnons de Jeux » directed by the author Henri Ghéon, presented at Tanerémont, the Mystery of the Finding of the Holy Cross. The stations of the cross inserted in this play constitute its climax. Since then they have often been performed apart from the play. Ghéon's Stations of the Cross, a literary work of great value, are at the same time the testimony and profession of faith of a writer who, after many years as unbeliever, now gives himself entirely to God. The music is perfectly adapted to the text and enhances its value.

Les XV mystères du rosaire selon le Nouveau et l'Ancien Testament. Text by Michel Bernard. 3 records. JERICHO J X 4-5-6, 33 speed, 25 cm. The complete text has been published in pamphlet form by the Éditions du Cerf. — The audition of these three fine records reveals the « meditation » aspect of the recitation of the rosary. The elements of this meditation are taken from the New and Old Testaments. The density of the text makes them a source of unfailing wealth for their listeners. To draw greater profit from the audition it is better to meditate each mystery separately. The discreet and prayerful musical accompaniment adds to the spirit of recollection. The songs are executed with remarkable resonance and clearness. With regard to the interpretation of the texts of the Old Testament by the « speaking choir » of four mixed voices, the effect is no doubt intentional and carefully studied but, in most cases, it misses its aim. It intrudes with an entirely different style, often devoid of the prayerful element, into the simple presentation of the New Testament, a simplicity which creates an atmosphere of peace, recollection and meditation. However, these three records will contribute to a renewal of devotion to the Rosary. They can be used to advantage in the home, when the various youth movements are in retreat, etc., before audiences not below the ages of 16-18.

Biblical Texts.

Abraham, père des croyants. A Gelineau production. Coll. « Parole de Dieu. » Record Studio SM. 33-37, 33 speed, 30 cm. — This amazing story of the « father of the believers, » one of the greatest figures of the Christian mystery is here transmitted in a sacred and almost liturgical manner. No oratorical effects are aimed at, the text is in no way modified to make the interpretation more attractive. We have here a perfect biblical record entirely worthy of the Grand prize awarded it in 1958 by the Academy Charles Cros. Its use in the classroom seems to us worth while from 16 years upwards. The well-defined separation of the various episodes allows for several performances. Biblical circles and all Christians desirous of a deeper insight into the Bible will be delighted with this record.

Der Hauptmann von Kapharnaum. Text by Heinz Garber. Collection

« Biblische Hörspiele ». Christophorus Record, CLP 72147, 33 speed, 25 cm. — The child under 12 years who still finds it difficult to understand the historical context, will listen with pleasure to this presentation of the story of the centurion of Capharnaum. Despite the stage setting, one does not get the impression that the Scripture text is being eliminated. It is more a very discreetly developed commentary. This record will be useful for teaching the Bible and also the catechism. Age limits : 10 to 14 years.

Jonas, prophète des nations. Production : Joseph Gelineau, S.J., with the help of the Fathers of the Holy Spirit of Chevilly. Record Studio SM 33-55, 33 speed, 25 cm. — The great merit of this record lies in the fact that it reveals the whole religious and didactic meaning of the biblical story and makes us grasp the momentous message of the history of Jonas : the universality of salvation. In this wonderful tale, the God of pity and tenderness is felt to be quite close. The Christian meaning of the « sign of Jonas » is clearly shown by the music, to become luminous in the words of Christ. We would point out the excellent introduction to the recording by R.F. Lucien Deiss, C.S.Sp. — This record will be used to advantage in the senior classes of secondary schools, and specially in biblical circles.

Liturgy.

Kerygma. La catéchèse liturgique dans le rite byzantin. Traditional hymns of Greek Catholic parishes. Unidisc, N° 25-105 S. 33 speed, 25 cm. — The liturgy of Saint John Chrysostom presented in this record throws light on the place of honour accorded to the Word of God in Church celebrations. The first part of the liturgy of the Mass is here dealt with. Explanatory leaflets, giving also a translation of the text, help to grasp its character. When listening to this record, the dialogue which takes place between God and man will be understood, the presence of the people assembled to hear, meditate and celebrate the Word of God, felt. This recording can bring Catholics to a better understanding of the universality of the Church, but it presupposes a certain culture and would hardly arouse interest before the ages of 16-18 years.

Lives of Saints and Prominent Christians.

Charles de Foucauld, témoin de la fraternité universelle. Text by Denise and Robert Barrat. Collection « La lumière du monde ». Pastoral and Music Record, PM 30103 A, 33 speed, 30 cm. — This record helps us to meet Charles de Foucauld, a witness of invisible realities ; to discover his simple but at the same time exacting spirituality : perfect imitation of Christ and uncompromising ascetism ; to understand his message, the essential point of which lies in the will to extend a universal love to all human beings, whatever their race, culture or even religion. Apart from some points liable to criticism in the production (for instance,

the scene of the Sisters' recreation seems to be too artificial, too stiff), the record is very good and we think it could already be used for adolescents.

Jean-Marie Vianney, le Saint Curé d'Ars. Text by René Pontet. Collection « La lumière du Monde ». Pastoral and Music Record, PM 30104 A, 33 speed, 30 cm. — Produced on the occasion of the centenary of the death of Jean-Marie Vianney, this record first shows the « awakening » of Ars, aroused from its torpor, the slow and stubborn perseverance of the Saint to turn his parish into a model islet, then the « conquest of souls, » the astounding procession of pilgrims to Ars, the invasion of the village and the church, the imprisonment of the priest in his confessional. In the midst of all these visible facts, we encounter the invisible grace which makes of the humblest of parish priests a most efficacious instrument for the reconciliation of sinners to God, and for the stirring up of a profound and durable religious fervour. A very fine production, based on authentic texts accompanied by discreet and appropriate music. To be used privately or with groups of 16 years and over.

Naissance de Lourdes. Taken from authentic documents. Text by the Abbé Laurentin. Coll. « La lumière du Monde ». Record Erato, LDE 3042, 33 speed, 30 cm. — Listening to this record, entirely faithful to the truth as revealed in contemporary documents, was a real enchantment. Its simplicity, the vivid pictures it evokes, help us to enter in contact with the invisible. This record will already be of profit to 10 year-old children, but this fact in no way decreases its usefulness in the case of adults.

Peuple, mon frère... Sœur Rosalie Rendu, fille de la charité. Text by S. CORNILLAC. Musical composition by E. DELPIERRE. Berger Edition. Two records 33 speed, 25 cm. and four colour films C 8527 to C 8530 with explanatory booklet. Illustrations by G. Delcausse. 146 views 18 × 24 mm (B 207 to B 208). — The pictures, words and music, describe someone entirely wholehearted in her love of God and her neighbour. While going over the extraordinary events in the life of Sister Rosalie, the authors teach us about Christian charity which shows itself in her to be tenderness and strength, service, devotedness, forgiveness, humility and heroism, making this series of stopfilms synchronized with records of the greatest use for catechesis and for meetings of youth movements. The text is not a narration but a succession of scenes interpreted in a lifelike manner by numerous artists.

Thérèse de Lisieux. Sainte des temps modernes. Her life, the Story of a Soul, from autobiographical MSS. and unpublished documents. — Original adaptation by Michel Bernard in collaboration with Canon Arminjon and Rev. Father François de Sainte-Marie, O.C.D. ' Pastoral and Music Record ', PM 30102 A. 33 speed, 30 cm. — To evoke by means of a record the life of such a well-known saint could not fail to arouse

interest. Michel Bernard has succeeded in creating a living picture, faithful to the documents and at the same time possessing a certain freedom of expression. This record is characterized by its simplicity, as was, in any case, the life of the saint. The recording is perfect. The recalling of certain persons, particularly those who were opposed to Thérèse, appears to us rather overdone. A complete understanding of this record seems possible to us from the ages of 16-18 years. Its use in the classroom will be difficult because of the time it takes. But youth movements, families and religious communities will derive great advantage from it.

Saint Vincent de Paul. Text by Suzanne Cornillae. Musical composition by Émile Delpierre. Produced by the «Éditions du Berger» under the management of R.F. André Dodin, Priest of the Mission. Record Étoile, ETA 3001, 33 speed, 30 cm. — This artistic reproduction of the life of Saint Vincent de Paul on a record, is original although rather too anecdotic. It has much local colour of the period, together with psychological insight and deep religious feeling. In an hour's time the essential part of the work of grace in the soul of this herald of charity can be understood. The choice of episodes and texts, all based on original documents, is good. The music, very well adapted, enhances and enriches the text. This record will be heard with spiritual profit from about the age of 14.

Vincent de Paul. De la sainteté à la charité. Text by Marc Meunier-Thouret and R. F. Chalumeau. Collection «La Lumière du Monde», Pastoral and Music Record, PM 30105 A, 33 speed, 30 cm. — Reproduced in the magnificent atmosphere of the official ceremony of canonization (June 1737), this presentation of the life of Saint Vincent de Paul constitutes a document entirely faithful to historical truth and very rich in spiritual teaching. The sense of a presence which sound brings with it, draws one to meditate on his life and follow the transforming effect of grace. The ancient form of music which interrupts the sequence of the text replaces us in the historical atmosphere. This record lends itself to group auditions as much as to private ones from the ages of 17-18.

Sacred Music.

Antennes et Psaumes pour tous les temps. Coll. École et Catéchismes. Studio SM 33-61, 33 speed, 25 cm. — To follow the directives of the Encyclical on Sacred Music, the students of the Institut Saint-Grégoire-le-Grand of Lyons, directed by the Abbé Bouiller, here give us a selection of Gregorian Chants in all their beauty and profundity. The repertory comprises Mass XVI which according to specialists dates back to the Xth-XIIIth century, responses to the celebrant and antiphons and psalms for different periods of the liturgical year. Remarkable for the beauty of sound, the clearness of pronunciation, the pure rendering as for the interpretation, this record is a model of the Ward method. It will be used with great profit in schools, parishes and religious communities.

Cantiques nouveaux. Music by Robert Jef. Texts by J. Servel, J. Chrestien, J. Latour, E. Garnier, J. Henri, P. Dorlay. 'Pastoral and Music Record', PM 25007 M, 33 speed, 25 cm. — This recording presents a series of new original hymns to help with teaching. On one side of the record we find a series of hymns for the great feasts of the liturgical year ; on the other a series adapted to the Mass. These hymns have many of the qualities of authentic sacred music, the one quality which is sometimes missing is simplicity. We are afraid that sung in unison many of these hymns will lose their beauty and risk being taken out of the parish repertory. The vocal ensemble is very good but we could wish the pronunciation of the words were clearer, the record having a didactic purpose.

G. P. DA PALESTRINA. — *Missa brevis à quatre voix mixtes.* The singers of St. Eustache. Direction : R.F. Émile Martin. Pastoral and Music Record, P.M. 25001, 33 speed, 25 cm. — The Missa brevis is taken from the third Book of Masses of the great maestro of Church music of the XVIth century. The beauty of rendering and the perfect recording do justice to this immortal work which will most willingly be listened to in order to uplift the soul to recollection and prayer. The record is specially intended to help choirmasters and in general all those in charge of sacred music.

Psaumes et Cantiques de la Mission de France, sung by the Seminarists of Pontigny. Pastoral and Music Record, P.M. 25003, 33 speed, 25 cm. — Four psalms (Nos 4, 99, 113 and 121) sung with the words and rhythm of today, together with six hymns, all of them the living expression of a community, enrich in this record the French repertory of religious chants. Here we find that simplicity of texts and melodies the Encyclical « *Musicae sacrae* » insists upon. The recording is perfect ; the performance prayerful. Perhaps a little more cohesion in the re-entries could be desired.

Que le Seigneur vous unisse. Pastoral and Music Record, PM 17013 A, 33 speed, 17 cm. — This short record of three new hymns celebrating the dignity of marriage is a happy initiative. The music is by Robert Jef, the texts respectively by J. Chrestien and J. Latour. The celebrated choral by J.S. Bach « *Jesus, may my joy remain for ever !* ».... adapted with words in honour of Christian nuptials, completes the record as a whole. The texts are full of sound theology and poetry. The melodies attractive and easy enough for the humblest of parish choirs to be able to execute them with some expression. A clearer pronunciation of the words could be wished for in order better to encourage those who wish to learn these hymns with the help of the record.

Quatre chansons bibliques avec guitare by A. M. COCAGNAC, O.P. (Deux aveugles à Jéricho — Le mouton échappé — Noé — Le déluge). Jericho Record, J.C. p. 3, 45 speed, 17 cm. — Father Cocagnac who, for some

years past, has sung the Bible in the familiar tones of songs, has added to his friends' repertory some new agreeable melodies. Young people will enjoy singing these in groups, around the camp fire, or alone to give vent to a pure and religious sentiment which comes from the very depth of their souls. Without challenging the value of these songs, we admit that we remain sceptical regarding this undertaking of Father Coeagnac. The depth of meaning of the sacred texts, so simple and rich, which he chooses each time from the Bible to introduce his composition, is always indeed diminished by the song. Isn't this a false psychological departure ? This deception is the one more often felt by fervent Christians.

Vienne le temps d'aimer. Four songs by Didier Rimaud, S.J. Studio Record, SM 45-55 (A), 45 speed, 17 cm. — Father Rimaud is a poet of impeccable texts. The melodies he composes are crystalline and delicate. He knows the secret of words and his language also reveals the interior man whose soul is always turned to God and whose song becomes prayer and meditation. These songs are equally suitable for the retirement of retreats and recollections.¹

Ladislas PARTOS, S.J.,
and a Group of the International Catholic Auxiliaries,
Brussels.

1. Addresses of the firms referred to in this chronicle:

ED. DU BERGER (Etoile) — 4, rue Cassette, Paris 6^e.

Maison de la BONNE PRESSE (Pastoral et Musique — Erato — Allegro)
27, Bd. des Italiens, Paris 2^e.

CHRISTOPHORUS-VÉRLAG — Freiburg i. Br., Hermann-Herder-Strasse 4 —
Germany.

JÉRICO — Centre du Disque Chrétien — 31, Bd. Latour-Maubourg, Paris 7^e.

STUDIO SM — 199, Bd. Malesherbes, Paris 17^e.

UNIDISC — 31, rue de Fleurus, Paris 6^e.

BOOK REVIEWS *

FRENCH

I. RELIGIOUS TRAINING AT DIFFERENT AGES DIRECTIVES

BISSONNIER, H. — *Pédagogie catéchétique des enfants arriérés*. Préface de Mgr. ELCHINGER. Paris, Éd. Fleurus, 1959, 240 p. — By devoting himself to the education of mentally deficient children, Doctor Decroly has brought forward both pedagogy and methods of teaching, for the benefit of all children. We consider that the abbé Bissonnier is rendering the same service in the field of religious education ; while studying methods to introduce mentally deficient children to the knowledge and love of God, he helps to distinguish more clearly the essential lines to be inculcated, to understand better a child's aptitude and its deficiencies, to discover which meditations will make invisible realities understood, and to explain necessary methods.

With a set of catechists (which is partly renewed each year), the abbé Bissonnier has devoted himself for about ten years to the religious training of several groups of mentally deficient children of very low intellectual capacity. This book gives the results of his experience, points out the laws to which such catechesis is bound to submit, and gives some practical examples. After one chapter on essential aspects, and another on the development of a catechism lesson, the author consecrates the greater part of his work to the study of initiation to the Sacraments and education in prayer. The basic conviction, according to the abbé Bissonnier, which must guide catechists of mentally deficient children is, that their intellectual deficiency is in no way the proof of a lesser capacity for spiritual life and access to the mystery of faith. If abstract formulae are generally useless to these children, the symbol is efficacious, even if the child finds difficulty in expressing what it signifies. The approach, and above all the personality and conduct of the teacher are of major importance. The mentally deficient are often intuitive, and perceive the authenticity or non-authenticity of a way of living or acting. In order to have an efficacious educational influence, the teacher must have, not only a love, but an esteem for the pupil ; not a blind esteem, but one

* Collaborators in these Book Reviews :

P. RANWEZ, S.J. (Methods and Religious Instruction). — J. CHRISTIAEN, S.J. (Liturgy and Missals). — A. DRÈZE, S.J. (Church History and Religious Sociology). — A. GODIN, S.J. (Psychology and Theological questions). — G. LAMBERT, S.J. (Bible). — L. MEILHAC (Apologetics, Moral and Pastoral problems). — L. PARTOS, S.J. (Spirituality and Theology).

which is enlightened by the discovery of the value and real aptitude which the mentally deficient child possesses, and which only patient attention and insight animated by charity can discover.

If the mentally deficient are not always capable of grasping detailed instruction on all chapters of religious doctrine, the essentials are usually accessible to them. It is important, therefore, that the catechists have leading principles clearly defined. The writer gives an excellent summary on p. 21.

In several places in the book catechists are opportunely warned of the easy solution found in a mere appeal to the memory. The battle is by no means won when the child can recite a prayer or Catechism answer by heart. « It does not matter much, it is sometimes said, whether the child understands what it says. It will understand for itself later on. This reasoning seems to us at least questionable, in the case of « normal » children. Even supposing it to be true in the case of normal children, it can hardly be applied to the mentally deficient. » (p. 212).¹

BISSONNIER, H. — *Pédagogie de résurrection*. Paris, Fleurus, 1959, 290 p. — In this book the author considers the religious training and Christian education of the maladjusted. The maladjusted is « the man who is, more or less permanently, the victim of anomalies, physical, psychological or social such that the normal conditions of life and education do not suit him, and therefore, he needs special conditions of life and education. » (p. 7 note). After summing up the principles of all real education, and especially of all religious education, the author examines the position of the maladjusted, and seeks to adapt the principles and methods of religious education to them. Without going into great detail — which he will do in a future work — the abbé B. indicates the outlines to be followed, and the points which must especially be stressed : a personal understanding of the subject, the creation of an atmosphere, recourse to manners of expression, personalization of education and development of a true community, the education of charity, faith and hope ; initiation to Sacramental life and to prayer.

BISSONNIER, H. — *Au catéchisme : que faire pour ceux qui ne peuvent pas suivre ?* Coll. Documents et travaux publiés sous le patronage du Centre National de l'enseignement religieux. Paris, Éd. Fleurus, 74 p. — This booklet is intended for priests and catechists. The author wishes to help them to rouse mentally deficient children and to plan a method of training adapted to them. For fuller information, it will be useful to supplement this booklet with the larger work « *Pédagogie catéchétique des enfants arriérés*. »

FARGUES, Marie. — *Nos enfants devant le Seigneur. Essais de pédagogie religieuse. Avant le catéchisme de communion solennelle*. Coll. « Siècle et catholicisme. » Tours, Mame, 1959, 272 p. — This book is a collection of articles on the same subject. The writer considers the religious training of children under ten at home and at school. She insists on the awakening

1. This book by the abbé Bissonnier is being published in this review *Lumen Vitae* (see 1959, 3 and 4, 1960, 1, and the present number). It will also be published in English in one volume (Lumen Vitae Press). — Editor's Note.

of spiritual propensities and on making contact with invisible realities through use of symbol. On the awakening of spiritual propensities, the writer points out most opportunely, the aptitude of small children for genuine holiness. By a searching psychological analysis of several cases, she brings out the signs which allow a highly probable conjecture at the work of grace in children. These proofs are given in the setting of catechistic teaching which is also described. On the use of symbols, there is a series of practical examples of lessons adapted to children.

The work contains other excellent matter besides: studies on the choice of a syllabus, the place of the Bible, the liturgy and of the catechism, preparation for confession and communion. Although the chapters have not all equal interest, as a whole the book is very enlightening, and contains excellent passages.

FISCHER, H. — *Histoire et signification du catéchisme biblique*. — Trad. de l'allemand de M. HERZOG, S.J. Paris, Éd. du Cerf, 1958, 138 p., 450 FF. — This book consists of a series of chapters by different authors. It explains the method of the new catechism, its originality in character, how it should be used in teaching. The biblical catechism follows a different plan to previous catechisms — it follows the order of the Credo. The explanation of the different points is not reduced to an abstract formula, each one is developed in a commentary, illustrated by texts from Scripture, and concluded by a short and clear definition. This fusion of various elements constitutes the wealth of the doctrinal contents of the new catechism and allows a use for instruction adapted to children's capacity.

LUBIENSKA DE LENVAL, H. — *Trêve de Dieu*. Coll. Bible et vie chrétienne, Tournai-Paris, Casterman, Éd. de Maredsous, 1959, 140 p., 57 F.B. — The truce of God, imposed by ecclesiastical authority in the Middle Ages, forbade the use of weapons on certain days and during certain periods of the year. In this way, despite frequent wars, it was sometimes possible to live in peace, and to be free for prayer. In modern civilization, which forces upon us its unrest, its distractions and its devices, we should create oases of silence and peace which would permit interior attentiveness. If this condition is not assured, education and especially religious education, will become impossible. The author considers several sections of human existence and education where reform is needed. Our usual methods disturb them to no profit, and only give an artificial culture. It is essential to strive after interior calm and to study in peace. If this work is filled with deep intuition and valuable suggestions, it is not exempt from a certain immoderation, excessive demands in details which are open to question, and some insufficiently-weighed criticism. This is perhaps the one weakness in a work of considerable scope. In all her written work and her educational activity, Madame Lubienska de Lenval has a message of capital importance, and she directs religious education in authentic channels.

RELIGIOUS TRAINING AT HOME

MUNICH, Madeleine. — *Le catéchisme familial*. Expériences en milieu rural. Paris, Éd. ouvrières, 1958, 134 p., 390 FF. — This book is written

for parents, chiefly for mothers of families in country districts. They will find practical suggestions for the religious training of their children, following the parish catechism. Various possible situations and different ages are considered. There are frequent allusions to actual experience, and reference is often made to the handbook of religious instruction *Vivre en chrétien dans mon village* and to *Feuilles des mamans*. As a whole, the work is both suggestive and dis-connected.

PROBLEMS OF PEDAGOGY

ARTHUS, A. (Dr). — *Les mystères de la vie expliqués aux enfants*. Un album illustré pour l'enfant et un livre pour les parents. Paris, Éd. ouvrières, 1959, 48 + 48 p., 810 FF. — Doctor Arthus, psychologist and father of a family, here supplies the demand of many parents who, wishing to give suitable information to their children on sexual matters, seek the advice of a Christian doctor. This first book of information is intended for children (between 7 and 12 years). Parents are invited to read the section intended for them, before giving the picture-book to their children. Advised and guided by a specialist, they will be able to answer their children's questions easily and tactfully.

MONTESSORI, M. — *L'esprit absorbant de l'enfant*. Texte français de G. J. J. Bernard. Bruges, Desclée de Brouwer, 1959, 244 p., 145 F.B. — This publication is both an introduction to the author's methods of teaching, and a collective view of her discoveries in psychology. The most significant of these is : During its first three years of life a child builds up its psychological self « by absorbing the facts afforded by its surroundings. » This simple definition shows the influence of these first three years of life upon the individual existence. From these psychological discoveries Maria Montessori draws the practical conclusions which form the complete method which she has explained in other books.

L'éducation de l'espérance. Compte rendu des 14^{mes} Journées d'études de l'Union des Religieuses Enseignantes, tenues à Paris en juillet 1959. Paris, Pages d'Information, 1959, 255 p., 9,50 N.F.

HISTORY OF CATECHESIS

Catéchisme du diocèse de Québec par Mgr. de Saint-Vallier, 1702. Avec présentation, notes explicatives et commentaires par Fernand Porter, O.F.M. Montréal, Les Éditions franciscaines, 1958, XVII, 560 p., 3,00 \$. — This edition prints, with photography, the most ancient testimony of the language spoken by the first Canadians. « From the foundation of Quebec in 1608, to the arrival of Mgr. de Saint-Vallier (1685) writes Father Porter, there was no official catechism in the Apostolic Vicariate of la Nouvelle France (1659) which became in 1674, the diocese of Quebec. When Mgr. de Saint-Vallier replaced Mgr. de Laval as bishop of Quebec, various catechisms for certain dioceses in France were being used. » The catechism of Mgr. de Saint-Vallier remained in use in Canada until the English conquest. The volume is composed of two treatises : the big catechism and a small catechism (for children and the uncul-

tured). The big Catechism, which is a complete work of Christian initiation for both families and parishes, is divided as follows : Scripture History (with a little Church History) and Christian Doctrine. This last comprises : faith (explanation of the Creed), hope (explanation of prayers), charity (explanation of the Commandments, Sacraments, Christian justice, feasts and ceremonies of the Church). Questions and Answers are presented as an easy dialogue, with many references to Holy Scripture.

IRÉNÉE, Saint. — *De la plénitude de Dieu*. Coll. Bible et vie chrétienne. Tournai, Casterman et Éditions de Maredsous, 1959, 112 p., 48 F.B. — These texts introduce us to the teaching of Saint Irenaeus on the articles of the Creed. While doing theology for its own sake, Saint Irenaeus teaches it in defending the Church which was chiefly threatened by the Gnostic heresy. R. Poelman has brought out the value of each quotation by a short introduction which enables us to grasp the context at once, whether historical, biblical or theological. This excellent work is a contribution to the history of catechesis.

PAULIN, A. — *Saint Cyrille de Jérusalem, Catéchète*. Coll. Lex Orandi. Paris, Éd. du Cerf, 1959, 256 p., 10,80 NF. — The author invites us to discover Saint Cyril's method of catechesis. The interest of the book lies in seeing how a bishop of the first centuries of the Church, initiated his catechumens to the Christian mystery, during the last stage of their training. This was done in an atmosphere of community liturgy, the most important aspect of primitive catechesis, which this book helps us to know.

II. RELIGIOUS TRAINING OF CHILDREN

1. DIRECTIVES

NATALIS, E. — *Le catéchisme, message d'amour*. Méthodologie de l'enseignement primaire. Tome V : De l'enseignement religieux. Liège, Dessein, 1958, 210 p. — This work sets teachers in the right direction. Although most of the advice given is well-chosen, the book, nevertheless, remains beside the point. To give two examples : in the description of the contemporary catechistic movement, pp. 51-69, the important directions are insufficiently defined ; the real pioneers of the revival are not all cited, or they are confused with lesser workers. On p. 94, speaking of the child's religious initiation, the author suggests a path which seems to us questionable : « It is from the dogma of the motherhood of Mary that the catechist will lead little ones most naturally to the great Christian mysteries, in a constructive, not a deductive, order. » We hold that it is from the revealing of an almighty and loving God, that children should be led into the domain of faith's realities.

2. MANUALS

DELAROZIÈRE, M. F. — *Découverte du bon Dieu*. Paris, Ligel, 77, rue de Vaugirard, 1959, 140 p. illust. — This little book is intended for the

religious instruction of children who have not yet made their first Communion. They can, however, return to it with pleasure after that. It can be supposed that the child who cannot yet read, will be able to go through the first pages with its mother. The value of the contents, the style, the print and the pictures (photographs and drawings in two colours) form an exceptionally successful book. Doubtless, the truths are rather laid down than developed, but with great ability. From the discovery of God we pass to the knowledge of Jesus Christ, of the Holy Spirit and of the Church.

DERKENNE, F. — *La vie et la joie au catéchisme. 1^{re} année* (Livret de l'élève). Paris, de Gigord, 1959, 86 p. illust. — This small book is meant to be in the hands of children of 9 years old, beginning the first year of preparation for their Solemn First Communion. As well as four pages of teaching value for the catechist, a summary and exercises follow each lesson. There are 38 lessons, for each school-week of the year. For each lesson there are two pages of text arranged thus : 1. A text from Scripture, considerably developed, with a short phrase to be remembered. 2. Questions and answers from the Catechism on the subject under study. The definitions are borrowed, as the case requires, from the French National Catechism, the German Biblical Catechism, or the catechisms for the dioceses of Strasbourg, Fribourg, Geneva and Lausanne. 3. Various things to do : passages to underline in coloured pencil in the Scripture text, sentences to pick out and copy — phrases to reread, drawings to do, prayers to say, etc. Each exercise is carefully chosen by the writer in a view to arouse spiritual activity and penetration into the truths of faith. Mademoiselle Derkenne points out that the child can hardly do all this unless aided by the catechist. Therefore, it is indispensable to divide the class into small groups, each of which is confided to a catechist, who will guide each child individually, and lead it towards a personal, spiritual effort. This book is of great teaching value.

Manuel du catéchisme biblique. Tome 1. Dieu et notre rédemption. Deuxième partie : Leçons 22 à 44. Paris, Éd. du Cerf, 1959, 405 p., 1260 FF. — After the lessons on God which are developed in the first manual, the biblical catechism sets out a series of lessons on Jesus Christ, the Holy Spirit and grace, and on the Blessed Trinity. These lessons are explained in the present manual. The great utility of the book is to give a detailed and serious preparation to catechists of older children or adolescents. In each chapter, after suggestions intended for the personal training of the catechist (from spiritual, intellectual and psychological aspects), the lesson is methodically developed. Each is solidly put together, and supplies not only an explanation, but practical applications and personal efforts. The biblical catechism with its commentary-manual, when completed, will provide the fullest catechetical publication available: exhaustive doctrinal exposition and full didactic development.

MUNICH, Madeleine. — *Le catéchisme des 8-9 ans du village. Coll. « Mon village »*. Paris, Éd. ouvrière, 1960, 144 p., 65 NF. — The book bears as sub-title : « Suggestions pour 32 réunions de catéchisme avec Vivre en chrétien au village, Cours préparatoires. » It is meant to help catechists to prepare a weekly lesson for children from 8-9 years. It is

taken for granted that the mother takes an interest also, and helps the child to do its Catechism home-work. « *Le catéchisme des 8-9 ans du village* » should normally be used with other books. The catechist should have to hand the manual *Vivre en chrétien au village, cours préparatoire* (which the child will also have), *Les feuilles des mamans* (these pages are to be given to the mother in order that she can help with the home-work), *La communion solennelle de Bernard* and a book of the Gospels.

All this collection introduces a method where stress is laid on daily surroundings. The authors realize that a religious training is not really useful if set in a form of culture unfamiliar to the child, and if the parents take no share in it. They insist much on this last point, and supply indications to direct the mother in the religious initiation of their children. For each lesson, Mademoiselle Munich offers the catechist a well-developed outline, and teacher's suggestions.

3. BIBLICAL TRAINING

HEGO, Gerald, O.F.M. — *Le Seigneur, notre ami*. Paris, Presses d'Île de France, 1955, 96 p. Dessins et photographies. — This album, abundantly and well-illustrated with fine photographs and drawings, is chiefly intended for Wolf-Cubs. The first part, 76 pages, relates the life of Our Lord in a vivid and concrete style. The Palestinian setting, manners and customs are presented with precision and colour ; the spiritual aspect is well marked. A second part suggests practical work : the map of Palestine to be done in relief, a Christmas Crib to make, a village in the Holy Land to be modelled, mimed scenes to be acted, etc. Excellent for the 8-12 years.

4. LITURGICAL INITIATION

Missals.

FARGUES, Marie. — *Le livre de messe de l'enfance pour les dimanches et les fêtes*. Tours, Mame, 1958, 190 p., illust. in colour. — This little book, destined for children from 7-10 years, contains prayers, preparation for confession, the prayers of the Mass, and the epistles and gospels for Sundays and principal feasts. Its originality lies in the compiler's care to provide the child with what will develop a personal, spiritual life. For example, the text of the prayers for various occasions, the preparation for confession, the prayers for Communion, form an introduction to an interior life, and can be the beginnings of short meditations or silent prayer. It is only a beginning, however, and the texts of this kind are too few to serve as guides for sustained spiritual advancement. The translations and liturgical adaptations are well done.

GASNIER, Michel, O.P. — *Ma confirmation. Retraite préparatoire*. Coll. « *Le prédicateur des enfants* ». Mulhouse, Salvator, Tournai, Casterman, 1959, 146 p., 63 FB. — The author presents a retreat, considerably developed and with examples adapted for children. One might have wished that instead of bringing out first « the soldier of Christ » aspect, the author had stressed the social duty of which the Holy Spirit makes us capable by Confirmation. This idea is not absent from the retreat, but

it is not put first. « Fighting for the faith » is more prominent than the « influence of the faith. » As a whole the book will be of real assistance to preachers.

5. BIOGRAPHY AND HISTORY

Pour toi, conteur. Collection dirigée par Marie-Colette Mainé, Brochures illustrées au Lavis. Paris, Éd. Fleurus, 1959, 96 p., 300 FF. — This is a new collection which will not fail to interest all teachers. These little books offer series of stories centred round one subject. Each one is followed by a short teacher's commentary, so that the tellers may get the most out of the stories and poems put at their disposal. The titles of the first four volumes are : *Histoires au grand large*. — *Histoires de la montagne*. — *Histoires à l'ombre des châteaux-forts*. — *Histoires à tout bout de champ*.

III. RELIGIOUS TRAINING OF YOUTH AND ADULTS

1. MANUALS

BOYER, A., Chan. — *Fiches liturgiques*. Cours moyen. 1^{re} et 2^e séries. Paris, L'École, 1956, illust. — The first series is devoted to the study of the life of Our Lord as seen on Sundays and Feasts ; the second series is devoted to Our Lady, the saints and the Church. Drawings to do, questions to answer, phrases to copy, etc.

GATHELIER, G. — *L'éducation religieuse des adolescentes*. — *Une expérience*. Paris, Vitte, 1957, 260 p. — Id. 1. *Instruments de travail pour les éducateurs*. 52 p. — 2. *Instruments de travail pour les jeunes*. Trois séries de thèmes, 525 fiches. — 3. *Instruments de travail pour les éducateurs et les jeunes*. Quatre séries d'activités diverses, 287 fiches. Lyon-Paris, Vitte, 1959. — The first of these works has already been presented in this Review. It gives the explanation of a method and the results of experience. It is meant as a continuation of Catechism for girls of 12-14 years. Meetings are held on Thursday afternoons in a « home » of two rooms. The experience covers a period of six years past. The ensuing volumes are indexes for the carrying out of activities.

The religious training proposed and tried is characterized by the structure of teaching underlying it, by the aim of the teachers and the method used. The structure of the religious teaching proposed is simply that of the Christian life ; a journey towards God the Father, in the company of Jesus, by the strength of the Holy Spirit, in union with the Church. Everything is centred « on the presence, personal and active, of the Holy Spirit. The ascent towards the Father is made by love. We guide our children to discover Love in the person of Jesus. Is not the Spirit of Love the inseparable companion of the Word ? »

The end which the teachers aim at is the awakening and deepening of a spiritual life. Their study brings girls not so much face to face with ideas, but with persons. Study introduces them to meditation, prayer and a life of union with the Spirit.

The method adopted is that of a life in common, where they help each

other to discover, probe and assimilate religious values. This supposes first of all the formation of a friendly group in a home atmosphere. This group forms a community for research, prayer and christian life. Together or separately, they engage in activities of discovery, reflection and prayer. Effort is made to express religious values in drawing, action, song and mime. Experiments of greater scope are done in common.

Activities are carried out in minor groups with the aid of indexes for work or research. In the course of one Thursday afternoon, the time allotted to a conference given by the priest (instruction properly so-called) is notably shorter than the time devoted to other activities.

While seeking to arouse conviction and train the girls to an authentic spiritual life, the teachers try to establish contact with their parents and to persuade them to work in similar directions.

STEENBERGHEN, Rombaut, O.S.B. — *Au seuil de la vie. Manuel de religion à l'usage des élèves qui terminent l'enseignement moyen.* Leverville (Congo), Bibliothèque de l'Étoile, 160 p., illust. — This book is for boys in the Congo, finishing an Intermediate Course of Studies. It contains clear direction for an individual and social life in African setting, founded on dogmatic lines. Numerous texts from Scripture illustrate the doctrine. Plan : the aim of life ; christian life ; christian life in practice.

VAN CASTER, M., S.J. — *L'homme dans la communauté humaine.* Coll. « Le sens chrétien de la vie ». II. Paris-Bruges, Desclée De Brouwer, 1959, 128 p. illust. phot., 75 FB. — This manual, intended for pupils of Advanced Courses, or the higher classes in Humanities, is a sequel to a first volume « *L'homme en face de Dieu* ». The author examines the apparent conflict, person, community, and shows how, in the mystical body of Christ, and by taking part in the different communities and diverse human activities, the individual accomplishes his duty, and raises himself to the values of eternity. The writer compares the religious solution with atheistic solutions. He also studies the concept of the individual and of society in the principal Christian non-Catholic beliefs, as well as in Islamism and Buddhism. This study, of remarkably powerful thought and sureness of doctrine, follows a very clear plan, in a style both direct and dense. A bibliography and notes complete each chapter.

2. BIBLICAL TRAINING

Introductions, Commentaries, Studies.

AMIOT, F. — *Les idées maîtresses de Saint Paul.* Coll. Lectio divina, N° 24. Paris, Édit. du Cerf, 1959, 270 p. — The aim of the author has been to bring out the great outlines of Pauline thought, in connecting them with the essential theme of Salvation, brought us by Christ, crucified and risen again. The book is not a critical study of the « corpus paulinum, » it is more an essay of biblical theology, for the greater benefit of faith and deepening of the Christian life.

BEAUCAMP, E. — *La Bible et le sens religieux de l'univers.* Coll. Lectio divina, N° 25. Paris, Édit. du Cerf, 1952, 222 p. — Father Beaucamp, O.F.M. has united in this book, adding the necessary connecting links,

studies which have appeared in various reviews and periodicals. He has striven throughout to show that the revelation of a Divine plan of salvation, taken in the light of history, has given a new aspect to the world.

BEHLER, G. M., O.P. — *Les confessions de Jérémie*. Coll. Bible et vie chrétienne. Tournai, Casterman et Éditions de Maredsous, 1959, 112 p., 48 FB. — The « confessions of Jeremias, » that is, the avowal of his interior struggles, his intimate conversations with God. They are divided into four different chapters, where they occupy a few verses only. This commentary, learned yet attractive and very accessible, adheres to the text and follows it phrase by phrase. Without reading the whole of Jeremias, we can here acquire a real knowledge of the personality, rôle and literary style of this great prophet.

BRAUN, F.-M., O.P. — *Jean le théologien et son évangile dans l'Église ancienne*. Coll. Études Bibliques, Paris, Gabalda, 1959, XVIII, 428 p. — The author declares that we are enjoying a kind of truce for the moment over the problem of St. John, more the result of lassitude than of a sense of a problem solved. Father Braun has had the energy to take up the problem once more, making use of the most recent discoveries. The solution he suggests takes into account the elements of the oldest traditions and the claims of recent critical works. The book marks a considerable advance in Catholic exegesis.

DE FRAINE, J., S.J. — *Adam et son lignage*. Coll. « Museum Lessianum ». Paris, Louvain, Desclée De Brouwer, 1959, 320 p., 180 FB. — While we are tempted to think of a human group as people connected by a juridical bond, and who influence each other mutually by extrinsic causes, the Semitic genius has a more fundamental intuition of unity. As they appear in the Bible, communities (lineage, peoples, families....) form very united wholes. A dominant personality — ancestor, king, father — usually identifies himself with these communities. When there is question of an ancestor and his lineage, there is a real inclusion of the one in the other. Scripture continually passes from the representative individual to the community, with a flow of thought which turns sometimes to the individual, and sometimes to the collective aspect. In such a perspective it is easier to understand the inheritance of Adam, the Messianic figures and the mystical body.

Introduction à la Bible. Sous la direction de A. ROBERT (†) et A. FEUILLET. Tome I. *Introduction générale. Ancien Testament*. 2^e édition revue et corrigée. Tournai, Desclée et Cie, 1959, XXVII+880 p. Tome II. *Nouveau Testament*. XIX + 939 p. — After the Bible of Jerusalem, the Catholic exegesis of France and Belgium are putting a new book of first-rate value into the hands of professors, seminarists and cultured layfolk. The authors intend to introduce already apt students to the scientific study of the Bible, by exposing in an orthodox and reliable synthesis, present research and the solutions in view. They explain clearly the theological bearing of the Sacred Books, and stress their religious value.

SPICQ, C., O.P. — *Agapé dans le Nouveau Testament*. Vol. II et III.

Coll. *Études Biblques*. Paris, Gabalda, 1959, 400-360 p., 34 NF. — Following close on the publication of their first volume, two others pursue and complete the analysis of the terms of affection used by the New Testament writers. Tome II studies the agapé in the Epistles of St. Paul, St. Peter and St. Jude ; Tome III is concerned with the agapé in the Pastoral Epistles, the Epistle to the Hebrews, and in St. John. The work of specialized exegesis, published with the aid of the Centre National de la Recherche scientifique, constitutes a work of basic importance for all advanced studies on Christian charity.

STEINMANN, J. — *Le prophétisme biblique des origines à Osée*. Coll. *Lectio divina*. N° 23. Paris, Édit. du Cerf, 1959, 260 p. — This is the history of the ancient prophecy in Israel, marked out by the figures of Deborah, Samuel, Nathan, Elias, Eliseus, Amos and Osee. The book is written in the vivid style to which the author has accustomed his readers. In the preface he defends — not without vehemence — his method and his work against the attacks of his censors.

VAN DEN BUSSCHE, Henri. — *Le discours d'adieu de Jésus*. Coll. *Bible et vie chrétienne*. Tournai, Casterman et Édit. de Maredsous, 1959, 160 p., 69 FB. — This commentary divides chapters 13-17 of St. John's Gospel into four parts : prelude, the washing of the feet ; first farewell ; second farewell ; the sacerdotal prayer. These parts also contain subdivisions. Their suggestive titles and the commentary on the text guide us through these final recommendations of Our Saviour, which do not connect according to our ideas of logical discourse, but are remarkable for the ebb and flow of thought, sudden reactions in movements of soul. We are introduced into the psychological atmosphere which makes the unity of this farewell repast ; we penetrate to the very heart of the most remarkable of the Gospels ; « the eagle glance of St. John fathoms Our Lord's soul at the most intense moment of His life. » The author develops certain pedagogical applications, e.g. the teaching aspect in the sacerdotal prayer.

Fichier Biblique. Réalisé sous la direction de Dom Thierry Maertens. Bruges, Apostolat Liturgique, chaque série : 48 FB. — 7 series, 48 index-cards in each, have appeared so far. Ideal for catechists and preachers.

3. LITURGICAL TRAINING

General Studies.

DALMAIS, I. H., O.P. — *Les liturgies d'Orient*. Coll. *Je sais-je crois*. Paris, A. Fayard, 1959, 128 p., 3,50 NF. — This small book gives the indispensable elements for a first contact with the riches of the oriental rites, whether of the liturgy, Sacraments or the Divine Office. Frequent recourse to the most characteristic texts help the reader to appreciate a beauty and variety which also contain doctrinal and magisterial unity.

LEFEBVRE, G. (Dom). — *Notre participation au drame de la rédemption par la liturgie*. 2^{me} édit. Bruges, Apostolat Liturgique, 1959, 480 p., 135 FB. — This book of meditations follows the liturgical cycle, both

for the Proper of Seasons and the Proper of Saints. It groups together numerous texts of the missal and breviary, which makes it a real treasury.

— *Messe et vie militante*. Montréal, Action catholique canadienne, 1959, 205 p. — An excellent brochure on the Mass, prepared for an action among militants in the coming year. At the beginning are given interesting results of an inquiry about the Mass.

— *La pastorale liturgique des dévotions eucharistiques*. Bruges, Apostolat Liturgique, 1959, 136 p., 60 FB. — Several articles from the review *Paroisse et Liturgie* are here published together. We would draw attention to those concerning Adoration in the parish and during processions. They will interest parish priests.

SCHMIDT, H., S.J. — *Introductio ad liturgiam occidentalem*. Rome, Herder, 1960, XII + 850 p., 4.500 lire. — The author has intended to provide theological students and professors of liturgy with a guide among the many questions raised by the liturgical movement and even in the superabundant literature which has resulted from it. If, on account of its size, the book seems to be more than an introduction, it will be seen that the 24 chapters it contains, can only give a first approach to each problem, the important documents concerned with it (texts from the Fathers, tables, pontifical documents), the principles of solution — remarkably elaborated, as can be seen, for example, in the chapter on the language used for the liturgy — as well as a carefully-prepared bibliography. The most detailed chapters concern the definition of liturgy (chap. IV), the connection between liturgy and Christian perfection (ch. V), the liturgical revival (ch. X), Christian initiation (ch. XIV), the Mass (ch. XV) and the Calendar (ch. XXIII). It is to be hoped that the use of this book will spread rapidly in centres of Ecclesiastical training, so that one of the most important elements of the life of the Church may be better understood, the liturgy.

VAGAGGINI, C. (Dom). — *Initiation théologique à la liturgie*. 1^{re} partie. Bruges, Apostolat Liturgique, 1959, 304 p., 130 FB. — The French adaptation of this book, which has quickly become a classic of liturgical literature, is due to Dom Philippe Rouillard. It consists of two parts : the first entitled, the nature of the liturgy, the second, the liturgy and the general laws of the Divine Economy in the world. The second volume must appear before a precise appreciation of the whole work can be offered. It can already be said, however, that it is thanks to efforts such as these, that the richness and complexity of the liturgical act may be better understood, and a harmonious synthesis in this so far poorly explored domain can be prepared.

Breviaries, Rituals, Rubrics.

— *Les heures du jour*. Bréviaire français des Fraternités du Père de Foucauld. Paris-Bruges, Desclée De Brouwer, 1959, 14 × 10 cm., 1188 p., 460 FB. — This diurnal gives all the text of the Roman office from Lauds to Compline, and adds, on one side, the psalms for Matins, and on the other, a reading from Scripture. The latter seems, therefore, rather cut off from its liturgical context, which is a pity. The flowing style of the French is certainly helpful for prayer.

LEBRUN, J.-B. (Fr.). — *Aide-mémoire du sacristain*. Bruges, Apostolat Liturgique, 1959, 110 p., 45 FB. — Here is a little book which will look well in every sacristy. It mentions the least things to be prepared up to the decorative palms for great festivals.

PONS, A. — *Droit ecclésiastique et musique sacrée*. I. Des origines à la réforme de Saint Grégoire le Grand. II La réforme de Saint Grégoire le Grand ; son application dans le monde occidental. St. Maurice (Suisse), Éd. St. Augustin, 1959, 192 et 212 p. Chaque volume 1500 FF. — The object of the first volume is to prove that the rules concerning sacred chant are of divine right ; then to bring into prominence the outlines of a legislation which, without being precise and official in its beginnings, reflected the mind of the Church none the less. The second volume is devoted to the reform of St. Gregory the Great in sacred music, and its application in the western world.

4. TRAINING IN DOCTRINE AND APOLOGETICS

Apologetics.

BOUYER, Louis. — *Humain ou chrétien ?* Coll. Présence chrétienne. Paris, Bruges, Desclée De rouver, 1958, 160 p., 58 FB. — These pages of apologetics are directed against a kind « modernist crisis of the moment » due to « uncertainty of mind in a disturbed epoch. » The writer treats various subjects : the mystery of God's relation with man ; the christian synthesis of the creation and the cross ; the lot of intelligence in the Church, the relations of action and contemplation, etc. This work, like that by P. Rahner, *Dangers dans le catholicisme d'aujourd'hui*, warns against certain « dangers » which threaten Catholicism ; but does so in an entirely different style and stressing other points.

CHAUVIN, Remy. — *Dieu des savants, Dieu de l'expérience*. Paris, Mame, 1958, 280 p. — Specialist in biology and a staunch Catholic, the writer sets out to demonstrate that the scientist can keep the objectivity of his method when he examines and seeks to solve moral and religious questions, when he takes seriously the great questions of conscience and of human destiny. R. Chauvin does not pretend to do the work of apologetics, but simply to invite the scholar to maintain his scientific attitude towards religious experience and faith. His method seems to us to lead him to a kind of religious pragmatism, but he appears to assert that for minds formed or deformed by the scientific method, the pragmatic model of truth is the only one that counts.

LACROIX, Jean. — *Le sens de l'athéisme moderne*. Coll. Cahiers de l'Actualité Religieuse. Tournai, Paris, Éd. Casterman, 1958, 128 p., 54 FB. — Here are three studies of contemporary attitudes towards the religious problem, entitled : *Le sens de l'athéisme moderne — Morale sans péché — Traditionalisme et rationalisme*. The two first are very much of our times, the third is more of an historical retrospect. All three describe mentalities opposed or unfavourable to the Christian faith, which need to be understood before they can be corrected.

Various theological studies.

AUGUSTIN, Saint. — **La Cité de Dieu.** II. **Impuissance spirituelle du paganisme** (livres 6-10). - III. **Formation des deux cités** (livres 11-14). Coll. Bibliothèque Augustinienne. Bruges, Desclée De Brouwer, 1959, 692 p. and 570 p. 270 and 230 FB. — Shortly after the appearance of the first volume we drew attention to the value of this new edition of the immortal work of the bishop of Hippo. Books 1-5 had answered those who adore false gods in view of the goods of the present life. Books 6-9 refute the arguments of those who give them honour in view of a future life. Having finished this preliminary and purely negative task, Saint Augustine begins his positive teaching about the two cities. Books 11-14, contents of the third volume, contain exegesis, philosophy and theology. They study the origin of the two cities.

ÉQUIPE SACERDOTALE DE SAINT-SÉVERIN. — **La Confession.** Collection : **Présence chrétienne.** Paris, Bruges, Desclée De Brouwer, 1958, 156 p., 570 FF. — In order to give the reader a real understanding of confession, the authors first inculcate the sense of sin, of penance and of God. Only then do they approach the subject and elements of confession : examination of conscience, avowal, sorrow, satisfaction. Their method, both doctrinal and apologetical, never becomes abstract, but remains in contact with an intelligence to be enlightened, corrected and encouraged. Thus, in 53 pages, suitable instruction is given to assist the faithful towards a beneficial use of the Sacrament of Penance. 100 pages of Notes (Confession in the Bible — the rites of Penance) texts and references afford deeper study of the fundamental explanation.

FOURIER, G. — **Les Châtiments divins. Étude historique et doctrinale.** Paris et Tournai, Desclée et C°, 1959, 370 p. — Starting from the condemnations of Baius and Quesnel, the writer shows that the tradition of Old and New Testaments does not favour the idea of suffering as punishment, but more that of suffering as trial (aspect of philosophy) and of suffering as union with Christ (theology and spiritual life). Arguments from Scripture and the Fathers are clearly put forward and aptly discussed. Synoptic Tables are given with striking effect to show which texts from Scripture and the Fathers, and which theological arguments were used by theologians, Christian and heretical, in support of their respective theses. Naturally, the books of JOB and TOBIAS (for the Old Testament) and the very plain teaching which the Gospels put on Our Lord's lips (the man born blind — the massacre of the Galileans — the accident of the tower of Siloe — etc.) form the solid support of the writer's conclusions. The latter are clear, firm, detailed, and appear at an opportune moment to remove all theological justification of pain, found in a certain pious sentimentality. Examined by the force of biblical and patristic texts, the thesis of suffering as punishment, although maintained by certain religious writers, shows that it does not follow the true sense of history and full maturity of religious feeling.

MEYENDORFF, J. — **Introduction à l'étude de Grégoire Palamas.** Coll. **Patristica Sorbonensia.** Paris, Éd. du Seuil, 1959, 431 p. — A very advanced study which presents the personality of Grégoire Palamas in the first part, and examines his trend of thought in the second.

ORAISON, Marc, COUDREAU, François, NIEL, Henry, S.J., DE BACIOCCHI, S.M., STEWERTH, Gustav. — *Le Péché*. Coll. Présence Chrétienne. Paris, Bruges, Desclée De Brouwer, 1959, 256 p., 83 FB. — Unlike some other works, the titles of these chapters indicate definitely the question treated: psychology and the sense of sin ; catechesis and the sense of sin ; responsibility and its limits ; redemption from sin ; the doctrine of original sin. This last chapter occupies one-third of the book ; it forms a treatise on the nature, the consequences and the structure of the doctrine of original sin. As a whole the book thus presents « a synthesis, taking account of all the acquisitions of the psychology of depths and of a living theology recalling in a forceful manner the great truths of Tradition. » After the publication of resounding works condemned by the Church on this subject, this explanation of profoundly Catholic inspiration, will be of great use to teachers.

RAHNER, K. — *Écrits Théologiques*. Tome I. Dieu dans le Nouveau Testament. Problèmes actuels de Christologie. Traduit de l'allemand par J. Y. Calvez et M. Rondet. Bruges, Desclée De Brouwer, 1959, 186 p., 96 FB. — Setting out usually from a theological fact, like the anniversary of the Council of Chalcedon, the pastorale of Penance etc., the author first exposes the problem of the theological definition with strict precision, and then confronts it with Revelation as a whole. His knowledge of contemporary philosophy makes this analysis and comparison particularly vivid. Without ever sacrificing technical rigour, he seeks to introduce Christians to the deepest riches of dogma. He always points out the consequences and extensions of all doctrinal research. It is this depth of reflection, allied to realization of our present needs, which gives this work a capital importance.

RICHARD, L. — *Le mystère de la Rédemption*. Tournai, Desclée et C°, 1959, 299 p. — This book is a re-arrangement of what was published in 1932 in the « Bibliothèque Catholique des Sciences Religieuses », under the title : *Le dogme de la Rédemption*. The subject of the first book is the revelation and accomplishment of the mystery in the sacred history of the Old and New Testament, then its presentation by the Church, in the different periods of its existence : patristic, mediaeval and modern. The second part contains the explanation of the mystery in a doctrinal synthesis, starting from the Agape of God, of which Christ is both Revealer and Agent, in His Incarnation, or His Death, in His Resurrection and Saving action.

VILETTE, Louis. — *Foi et Sacrement. Du Nouveau Testament à S. Augustin*. Paris, Bloud et Gay, Tournai, Desclée et C°, 1959, 334 p. — A very fine historical and doctrinal study of the reciprocal relations of faith and the Sacrament. The author studies this theme in Holy Scripture, then in the Latin and Greek Fathers from the third to the fifth centuries, and finally very fully in St. Augustine. By setting out the elements and inseparable conditions for salvation, as Scripture and Tradition present them, this work can really assist the intercourse between the Churches.

Mariology.

DEISS, Lucien, C.S.Sp. — *Marie, Fille de Sion*. Coll. Thèmes bibliques.

Bruges, Desclée De Brouwer, 1959, 300 p., 120 FB. — The aim of this book is to re-establish the dimension of Christology and Ecclesiology in the mystery of Our Lady with reference to the word of God, without neglecting the conclusions which twenty centuries of theological study have drawn from It. Since Mary resumes, so to speak, all the spiritual riches of the People of God in herself, the whole Bible must be studied to understand Our Lady : daughter of Abraham, of David, Virgin of the Annunciation and of the Visitation, the woman clothed with the sun, the sorrowing mother on Calvary. Not only the text, but the bibliographical notes and Table of References prove the scholarship and care-fulness of the author's work.

DUBOIS, M.-M. (Mgr.). — *Petite somme Mariale*. Paris, Bonne Presse, 1957, 389 p. — With the sole ambition « of being useful, » the writer brings out the essentials which every Christian should know about Our Lady : her life and prerogatives, devotions to her, pilgrimages and shrines. Plenty of photos and a good bibliography enhance this precious book.

LECLERCQ, J. (Chan.). — *Mère de notre joie*. Tournai, Casterman, 1959, 112 p., 48 FB. — The Blessed Virgin is mother of our joy because she is the mother of our Saviour. It is to recall this truth that the two plans in this book work together : on one side, the essential perspectives of this wonderful mystery as the Church sees it ; on the other, correc-tion of the clumsy ideas to which the misunderstanding of Marian Theology has given, and still gives, rise.

RONDÉT, H. — *O vous, Mère du Sauveur*. Toulouse, Apostolat de la Prière, 1959, 109 p., 450 FF. — The Marian mystery is set out in thirty-one meditations, following an historical order : from the Immaculate Conception to the Annunciation and the hidden life ; from Cana to Holy Week and the Compassion ; from Calvary to the joys of the Re-surrection and the final triumph of the Assumption. This book will be especially appreciated for its tone both traditional and new.

CHAUCHARD, Paul, Dr. — *Biologie et morale*. Coll. Siècle et catholicisme. Tours, Mame, 1959, 272 p., 8,75 NF. — The theme of this book is per-fectly summed up in these lines : « Reflection on biology can supply the moralist not only with valuable information, but even better, certain objective foundation of moral values. » It is developed in three points : the double aspect of modern biology ; the negative contribution of biology to morality ; the positive contribution of biology to morality. Believers and unbelievers will find common ground to work for the real good of humanity.

DAUBERCHIES, P. — *La condition charnelle*. Coll. Morale chrétienne. Tournai, Desclée et Cie, 1959, 268 p. — A work of historical scholarship on the moral worth of the flesh and of the body. The writer studies in turn : the word « flesh » in Holy Scripture, and its moral bearing ; the position of ancient philosophy on the subject of the body ; the concept of the flesh in the writings of the Fathers of the Church, the mind of the Church on our carnal condition up to the time of Saint Augustine.

HÄRING, Bernard, C.SS.R. — *La loi du Christ*. Tournai, Desclée et Cie,

1959, 774 p., 240 FB. — Many have been waiting for the French translation of the last part of this Moral Theology, intended for priests and laity, thus accessible to all. After the second volume « *La vie en communion avec Dieu* », there remained the vast subject of moral duties, properly so-called, given in the second half of the great commandment of charity, and in the second table of the Decalogue. It is treated here under the title « *La vie en communion fraternelle* » — all our relations as brethren, and all our earthly responsibilities are summed up in brotherly love. Knowledge and long study of Scripture and Tradition have guided the writer to include all special moral teaching, therefore all the moral obligations of the christian, in two large divisions : charity towards our neighbour — the intercourse of charity here below. This gives us first a treatise of two hundred pages on fraternal charity ; then another on the virtues, where their acts are analysed following the seven last commandments of the Decalogue. Faced with all the moral problems (of the individual, the family, of society) the christian of the twentieth century will find here sound doctrine and directives, as well as an enlightened path towards perfection.

RANWEZ, E., Mgr. — *Morale et perfection*. Coll. *Morale chrétienne*. Tournai, Desclée et Cie, 1958, 246 p., 100 FB. — With all the ability of a well known professor in Morality, in this book the writer expounds and defends the following thesis : « The call to holiness — transmitted to humanity through Scripture — is not merely a pious exhortation, but must be taken as a formal command, a law which binds us in conscience, as far as each one possibly can, according to his state — to reach the highest perfection. » It follows in practice « that we should always choose what appears to be definitely the most favourable to our spiritual progress and the greater glory of God. » Without being polemical, this book brings out and vigorously confutes many ideas and opinions of modern authors. It cannot fail to rouse fresh thought on the problems discussed.

SUENENS, Léon-Joseph, Son Exc. Mgr. — *Amour et maîtrise de soi*. Bruges, Desclée De Brouwer, 1960, 232 p., 69 FB. — « All sorts of things are taught to growing boys and girls except that which touches most nearly the human vocation... Particularly education for living should be taken up in a positive and systematic way. » These lines have full resonance after the explanation, in the first part of this book, of the chief doctrinal directives on love and self-restraint in marriage : love which must be distinguished from sexual impulse, self-restraint in many necessary applications. Conjugal morality depends on this. In practice, given the world we live in, concerted and continued action from priests, doctors, professors, parents and, in private, teachers of both sexes, is needed to educate and help people to live Christian conjugal lives. The second part of the book is an urgent and practical appeal to each of these groups in society. More than a synthesis, these pages are a manual of *pastorale* on marriage, of training « to envelop instinct by love. »

TRÉMEAU, Marc, O.P. — *Principes de morale chrétienne*. Langres, Ami du Clergé, Paris, Lethielleux, 1959, 312 p., 900 FF. — In undertaking to unite in one volume the Courses on Morality which appeared in its columns in 1957 and 1958, the Ami du Clergé contributes efficaciously to the re-appreciation of Christian moral teaching. The general plan

repeats the principal subjects explained in current manuals ; but fresh light and an adaptation to the exigencies of cities make it acceptable to all those who want a new presentation of moral theology. The chapters on the essential characteristics and transcendence of Christian morality, finality in moral theology, and the liberty of the moral act are a fine preparation for the understanding of the chapters on grace and the virtues, where the Thomist synthesis (Scripture, philosophy, dogma) assist very much towards an intellectual penetration into divine riches.

« Je sais - Je crois. » Encyclopédie du catholique au XX^e siècle. Paris, A. Fayard, 350 FF. le volume. — This collection is intended for a cultured Catholic public. In its instalments of 120 pages, grouped round fourteen central themes, it provides solid doctrine accessible to all on very various subjects in which religion is involved. These very well presented little volumes have already delighted French readers, and are becoming known in other countries. We are told that an adapted German edition is in preparation. Here is a list of the numbers published in 1959 :

DELHAYE, Ph. — *La philosophie chrétienne au moyen âge.* N° 12.
 HENRY, A. M. — *L'Esprit Saint.* N° 18.
 PHILIPPE DE LA TRINITÉ (O.C.D.). — *La rédemption par le sang.* N° 25.
 BECQUÉ, M. et L. — *Je ressusciterai.* N° 28.
 WEYERGANS, F. — *Mystiques parmi nous.* N° 42.
 ENGELMANN, H. — *Pèlerinages.* N° 43.
 NICHOLAS, M.-J. — *L'Eucharistie.* N° 52.
 GUSSARD, L. — *Catholicisme et progrès social.* N° 57.
 DHEILLY, J. — *Les Prophètes.* N° 66.
 ZEILLER, J. — *La croix conquiert le monde.* N° 73.
 PALANQUE, J.-R. — *De Constantin à Charlemagne à travers le chaos barbare.* N° 74.
 METZ, R. — *L'Église a ses lois. Le Droit canon.* N° 79.
 CANU, J. — *Les ordres religieux masculins.* N° 84.
 BORNE, E. — *Dieu n'est pas mort. Essai sur l'athéisme contemporain.* N° 90.
 CHAMBRE, H. — *Christianisme et Communisme.* N° 95.
 LABBENS, J. — *La sociologie religieuse.* N° 100.
 ROLLET, H. — *Le travail, les ouvriers et l'Église.* N° 103.
 DALMAIS, I.-H. — *Les liturgies d'Orient.* N° 111.
 DENIS-BOULET, N. M. — *Le Calendrier chrétien.* N° 112.
 COLINON, M. — *Le phénomène des sectes au XX^e siècle.* N° 139.
 CORNELIS, H. et LÉONARD, A. — *La Gnose éternelle.* N° 146.
 MELLOT, J. — *La superstition, ersatz de foi.* N° 147.

5. HISTORY AND LIFE OF THE CHURCH : BIOGRAPHIES

Various Studies.

COLOMB, J. — *Au souffle de l'Esprit.* 2. *Histoire de l'Église.* Tournai-Paris-Rome, Desclée et Cie, 1959, 140 p., illust. — The chapters of this book develop according to the scheme proposed in the third instalment of *Aux sources du catéchisme*. It is a manual of Church History for children of 12-15 years. The whole is divided into 17 chapters, each devoted to

one epoch. The writer characterizes each epoch with regard to the life of religion, of which it marks progress, retrogression or a special manifestation. This clear and suggestive set-out is the first original trait of the book ; the second lies in the method chosen : the author takes personal work from the pupil for granted. To set him off he takes the following method. After a general outline at the beginning of a chapter, he sets out a series of documents : illustrations and chiefly texts characteristic of the epoch. The pupil must analyse these and with the teacher's aid, push forward to further discoveries. A list of varied activities help him in this. The teacher is assisted by a **guide**, and can refer to **Sources**.

DANIEL-ROPS. — **L'Église des temps classiques. II. L'ère des grands craquements.** Paris, A. Fayard, 1958, 544 p. — Sequel to « Grand siècle des âmes » (XVII century), « l'ère des grands craquements » shows up the confusion in ideas, manners, political and social situations at the end of the seventeenth and throughout the eighteenth centuries. The Church was involved in the turmoil ; She came out of it purified but restricted. An interesting book in brilliant style, full of very definite thought based on an extraordinary amount of research. The most arresting and objective Church History in print.

FREITAG, Antoine, S.V.D. — **Atlas du monde chrétien. L'expansion du Christianisme à travers les siècles.** Paris, Bruxelles, Elsevier, 1959, 216 p., 32 cartes historiques en couleurs et 600 illust., 595 FB. — The quality of its production, the learning in its statements and its generally first-class matter, place this atlas very high among those of the Elsevier editions. An historical study and at the same time a forceful geographical presentation, this beautiful book, plentifully illustrated with photo engravings, shows the expansion of Christianity through the ages and across the continents. It only touches on the historical development of doctrine and the political life of the Church in the measure that these incidents further or show the advance of Christ's messengers and the Gospel into the continents. The spiritual life of the Church penetrated into the ancient world and regenerated it, it reached Europe, from whence it attained America. For centuries it attempts Asia : from the nineteenth century, Africa and Oceania have come under its influence. This history of the advance of the Cross, its martyrs and its servants, famous or scarcely known, is related in a clear precise style, supplemented by reproductions of historical documents and very instructive maps. The actual situation of the Church in the twentieth century, in face of the growing young nationalities of Asia and Africa is studied in detail; missionary activity, both Catholic and Protestant, is well brought out; lines of advance or resistance, which give an idea of future possibilities are carefully shown, and borne out by an analysis of the elements in question, and the influence at work. The book concludes with statistics on religion in the world, and by an index which makes this atlas a real encyclopedia of the Christian globe.

MUNCH, L. et MONTJUVIN, J. — **Panorama d'Histoire de l'Église.** Paris, l'École, 1958, 19×18 cm. dépliant. — As a sequel to « Panorama d'histoire biblique », this big chart gives a view at once synthetic and detailed of the principal events in Church History. It has the same didactic qualities of clearness and simplicity, which permit collective use in schools.

Œcuménism.

AUBERT, R. — Unité. *La semaine de prières pour l'Unité Chrétienne*. Bruxelles, Éd. « Pro Apostolis », 1959, 94 p., 28 F.B. — This brochure intends to aid both priests and people to have clear notions on the various aspects of the problem of Christian unity. It also proposes a choice of prayers adapted to the intentions for each day.

CHAVAZ, Edmond. — *Catholicisme romain et protestantisme*. Tournai, Casterman, 1958, 155 p. — The interest of this book lies in the fact that it takes us to the centre of the fundamental needs of œcuménism : the collaboration of man and God in the work of justification ; the Church, a prolongation of the Incarnation ; the doctrine of the Holy Spirit. In these domains, there are two directions between Catholics and Protestants, two basic views, two experiences of God which are difficult to attune. The more so because, even in complete sincerity, it is almost impossible to get a perfectly exact idea of a religion which is life before it is doctrine, without first sharing in this life. The dialogue between the author and Mr. Loenhardt has, however, the great usefulness of stating the points of view clearly in an atmosphere of charity and friendliness which are rarely so fully realized.

LÉONARD, A. — *Dialogue des chrétiens et des non-chrétiens*. Coll. « Études religieuses », n° 738. Bruxelles, Pensée catholique, 1959, 80 p., 33 FB. — Several studies by Father Léonard are resumed here ; some have appeared, in part, in different reviews. In the introduction he shows that dialogue between Christians and non-Christians is possible in « a spirit of peaceable co-existence, of understanding and charity towards all men ». He then expounds the Catholic principles of tolerance, answers possible objections and describes conditions for a fruitful co-existence. This short synthesis will render service to both believers and un-believers anxious to solve this problem.

VILLAIN, Maurice. — *Introduction à l'œcuménisme*. Paris-Tournai, Casterman, 1958. — A better book could not be found to introduce the general public to œcuménical history, problem, method and spirit. What pleases most in the book, even more than its abundant information, is the atmosphere of real respect for the thought and mentality of our separated brethren, and especially the interior spirit of prayer and charity, whither the writer seeks to lead us in œcuménical study and activity. The deeply religious spirit of Father Couturier is to be found throughout the book.

Biographies.

DANIEL-ROPS et SERVEL, J. — **Monsieur Vincent**. Coll. Biographies illustrées. Lyon, Éd. du Chalet, 1959, 61 p. suivies de 99 illustrations photographiques en pleine page et d'un commentaire biographique, 24 NF. — This album to commemorate a tricentenary fully deserved to be chosen among the 50 best books published in France in 1959. By its text and pictures it brings to life the indefatigable apostle of the unfortunate ; it urges us to understand and to practise true Christian charity.

DEBONGNIE, P. — **La grande dame du pur amour : Sainte Catherine de Gênes.** Vie et doctrine et traité du purgatoire. Coll. Études Carmélitaines. Bruges, Desclée De Brouwer, 1960, 224 p., 180 FB. — The present translation made directly from the original — one of the most important books of the XVI century — gives us a more authentic and fuller text than previous translations. An introduction summarizes and explains both the life and teaching. A «mystical vocabulary» and notes assist the comprehension of the less easy passages.

ESCHOLIER, Marc. — **Lacordaire ou Dieu et la liberté.** Paris, Fleurus, 1959, 260 p. — This biography helps us to understand both an epoch (the first half of the XIX century) and a man. The physionomy of Père Lacordaire stands out clearly with its greatness and its weakness : his extraordinary sensibility and intuitive power, the influence he exercised over his generation by his fearless and vehement speech, and on the other hand, the intoxication of renown, to which the orator of Notre-Dame was not insensible. The reader will also follow the evolution of ideas during the XIX century, the difficult emancipation of a Catholicism fettered by subservience to a régime, established but unstable ; the drama of a La Mennais, whose fore-seeing and revolutionary genious was ahead of his time.

JANY, André. — **Les tortures de la Chine. Exposé historique, témoignages missionnaires.** Paris, Mignard, 1958, 320 p. — After a short sketch of the Communist revolution in China, the writer gives the evidence of imprisonment, moral suffering and physical torture of the missionaries. A moving book which describes the martyrdom of the Church in China.

SIH, Paul. — **De Confucius au Christ.** Coll. «Église vivante». Tournai, Paris, Casterman, 1959, 184 p., 75 FB. — A detailed account of the stages in a conversion where the action of grace encounters the influences of Chinese philosophical tradition, professional surroundings and a thousand circumstances, often fortuitous. In the preface Mgr. F. J. Sheen has brought out the prominent lessons in this spiritual biography.

VAN DEN BOSSCHE, Louis. — **Anne de Jésus.** Bruges, Desclée De Brouwer, 1958, 250 p. — Co-adjutrix of Saint Teresa of Avila, Anne de Jésus helped her with her Spanish foundations, then undertook to bring the Carmelite Reform into France and the Low Countries. This vivid book depicts its principal personality very successfully.

«**Maîtres spirituels**». Collection de monographies. Paris, Éd. du Seuil, 192 p., 450 FF. — Concerned with the origin and development of the great living spiritualities, this collection offers studies which are both advanced and accessible to the general public. Plenty of illustrations increase the documentary value of these books. Here are some new titles :

- KOVALEVSKY, P. — **Saint Serge et la spiritualité russe** (n° 16).
- CHENU, M. D. — **St. Thomas d'Aquin et la Théologie** (n° 17).
- LEMAITRE, S. — **Ramakrishna et la vitalité de l'hindouisme** (n° 18).
- JEAN-NESMY, C. (Dom). — **Saint Benoît et la vie monastique** (n° 19).
- MEYENDORFF, J. — **St. Grégoire Palamas et la mystique orthodoxe** (n° 20).

6. SPIRITUALITY

BARSOTTI, D. — **Spiritualité de l'Exode.** Traduit de l'italien par C. Poucet. Coll. Cahier de la Pierre-qui-vire. Bruges, Desclée De Brouwer, 1959, 304 p., 150 FB. — The author offers us spiritual exegesis. In presenting his work he says : « I approached the ancient inspired book, and just allowed myself to listen to the word of God in the pure simplicity of faith, so much does the sacred text hold for me today the marvellous power of speaking to the soul. The pages on Exodus are a meditation made by a christian who, re-reading Israel's ancient history, sees it in the light of the New Alliance. »

CAFFAREL, H. - CARRÉ, A.-M. - LOCHET, L. - ROUGET, A.-M. — **L'amour plus fort que la mort.** Paris, Éd. du Feu Nouveau, 1958, 346 p., 750 FF. — This beautiful book has been written for widows. It wishes to bring them a message of hope, showing them a path of human poise and spiritual growth.

CALMEL, Th. — **École et sainteté.** Coll. Spiritualité de l'enseignante. Paris, Éd. de l'École, 1958, 64 p. — Spiritual Instructions for mistresses who have dedicated themselves to their task by their state. The writer aims at a way of seeking God in the fulfilment of their duty.

CLÉMENCE, J., S.J. — **Évangile, lumière de vie.** Pour une foi adulte. Le Puy, Éd. X. Mappus, 1959, 208 p., 7,95 NF. — The author proposes to shed the light of the Gospel on the lives of all Christians, priests, religious and laity. Without intending to make a synthesis of the spiritual life, he suggests a series of subjects for meditation. Twenty-eight short chapters. There are fine pages on the theological virtues, and upon liberty, abnegation, joy, etc. Through his book, Father Clémence will be a friendly guide, but sure and exacting.

DELP, Alfred. — **Honneur et liberté du chrétien.** Témoignage présenté par le Père M. Rondet. Paris, L'orante, 1958, 216 p. — The spiritual writings and journal of a German Jesuit, condemned by the Nazis to be hanged in 1945. With clearness and amazing boldness, Father Delp stigmatized by word and pen the paganism of the German people by Nazism, a religion of violence and pride. One of his leading ideas is that « all exaltation of man apart from, or against, God, can only end in the ruin of man. » He preached the dignity and liberty of the Christian, even to the final testimony of his life.

Écrits spirituels et paroles de l'Abbé Huvelin. Recueillis et annotés par M.-Th. Louis Lefebvre. Paris, Lethielleux, 1959, 200 p. — For anyone who wishes to become intimate with the soul of this intensely spiritual priest, and who had so wide-spread an influence, these hitherto unpublished pages are of the first importance ; they reveal a spiritual director of first quality.

GALOT, J., S.J. — **L'Esprit d'amour.** Coll. Museum Lessianum. Paris-Louvain, Desclée De Brouwer, 1959, 252 p. Prix 96 FB. — Of solid theological basis and with continual reference to the text of Scripture well

explained, this work leads the reader to discern the personality of the Spirit, and to understand the modalities of His action in souls and in the Church. We think this book will become a classic, and will be as helpful for doctrinal knowledge as for spiritual progress.

GIRAUT, R. — *Pour un catholicisme évangélique*. Coll. Spiritualité. Paris, Éd. Ouvrières, 1959, 250 p., 600 FF. — In these pages, written in a simple, alert style, the author sets out to give a clear and precise answer to the oft-repeated question : What exactly is Christianity ? He does so by stressing doctrinal authority, reasoning and actual experiences. This happy association of matter makes his explanation vivid, and will attract a large public. This excellent book will help adults to live their Catechism in the spirit of the Gospel.

GARGAM, Georges. — *L'amour et la mort*. Paris, Éd. du Seuil, 1959, 334 p. — The author, who is a priest, approaches the two great human questions of love and death, probably the two major themes in literature since they correspond to the two major events which affect human existence. He considers first the different situations of love (love and presence, love and absence, return of love ruined...) and the presence in each case, of the thought or the reality of death. Then he examines the meaning of death in the light of Christianity. His last chapter is the synthesis and summit of his search. It is called « Love and the death of a Christian. » It is, in fact, in death that the Christian realizes the culmination of his love. Let us note, for example, the privileged meaning of martyrdom in the ascent towards God. The writer uses not only literary passages but also a number of contemporary facts learnt from friends and relatives. The writer draws his appreciations from Catholic philosophy and theology.

HAMMAN, A. — *La prière*. I. Le Nouveau Testament. Tournai, Desclée et Co., 1959, 484 p. — The place reserved for prayer in theological sciences is very modest. To supply this lack the author undertakes his task at a moment when believers « are returning to the sources. » He uses the word prayer in its biblical sense, which includes both personal and liturgical prayer. This advanced study analyses texts from the New Testament without neglecting biblical and Jewish prayer.

IGNACE, Saint. — *Journal spirituel*. Traduit et commenté par M. Giuliani. Coll. Christus. Bruges, Desclée De Brouwer, 1959, 146 p., 86 FB. — The word « journal » is too vague to give the real character of these notes. The two autograph note-books, one of 27 pages, the other of 24, which contain notes from February 2, 1544, to February 27, 1545, relate no events. They allow us to follow the most intimate movements of the soul of a Saint, striving ceaselessly to understand and follow the inspiration of the Spirit of God. It is a precious document for the understanding of mystical experience.

IGNACE, Saint. — *Lettres*. Traduites et commentées par G. Dumeige, S.J. Coll. Christus. Bruges, Desclée De Brouwer, 1959, 528 p., 196 FB. — This book is a great contribution towards understanding the personality of Ignatius Loyola and his apostolic soul. It contains a selection of 200 letters from the vast correspondence of the saint, which counts no less

than six thousand letters. Guided chiefly by the spiritual interest of the letters, the translator has chosen eleven from the period previous to the founding of the Company of Jesus. The ninety-two letters written between 1540 and 1552, like the ninety-five others penned during the last four years of his life, reveal to us a man absorbed with the problems of the Church, and having only one interest, the service of God. These profound pages should raise up wise and generous apostles.

LOT-BORODINE, M. — **Un maître de la spiritualité byzantine au XIV^e siècle, Nicholas Cabasilas.** Paris, Éd. de l'Orante, 1958, 194 p. — This posthumous work introduces us to the spiritual and doctrinal history of the Byzantine East, too little known, alas, among Christians of the West. Nicholas Cabasilas revived, in full XIV century which marked the peak of religious thought in the Byzantine Empire, the authentic tradition of the Christian East. Moreover, he marked this tradition with a strong personal influence. At one and the same time, he was its heir, gainer and qualified transmitter on more than one point.

MAERTENS, Thierry, Dom. — **Le souffle de l'Esprit de Dieu.** Coll. Thèmes Bibliques. Paris, Bruges, Desclée De Brouwer, 1959, 147 p., 72 FB. — The question at the outset of the book : « Who is this Spirit of God of which the Credo speaks, and Whom the bishop confers on us ? » will find a deep echo in many Christian souls. These will be all the more delighted to read and meditate the biblical manifestations of the Holy Spirit which these pages offer : 1. In natural phenomena ; 2. in the action of the Holy Spirit within men ; 3. In the life of Jesus and of the Church. A biblical catechesis on the Holy Spirit could hardly be more complete, or more revealing on the Divine Personality of the Holy Spirit.

MARITAIN, Jacques et Raïssa. — **Liturgie et contemplation.** Coll. Présence Chrétienne, Bruges, Desclée De Brouwer, 1959, 100 p., 48 FB. — « The general theme of this study, » we read in the first chapter, « is that there exists an intimate connection between liturgy and contemplation, and that it would be equally absurd to wish to sacrifice contemplation for the sake of the liturgy, as to wish to sacrifice the liturgy to contemplation. » The three parts of this book, in short, dense and suggestive chapters, develop this subject : 1. Of the Liturgy. 2. Of Contemplation. 3. Against some wrong notions which tend to turn people from contemplation. The thoughts on the value of silence are particularly apt in our time.

PAUL-MARIE DE LA CROIX, O.C.D. — **L'Évangile de Jean et son témoignage spirituel.** Bruges, Desclée De Brouwer, 1959, 590 p., 195 FB. — In the profuse literature which the Fourth Gospel has not ceased to inspire, these pages have no other pretension than to put together and explain the testimony of the Apostle on Jesus Christ. They make the Person of Our Saviour living and present to our age, and will be read with great pleasure.

RAHNER, H. S.J. — **Servir dans l'Église.** Ignace de Loyola et la genèse des Exercices. Paris, Éd. de l'Épi, 1959, 127 p., 540 FF. — The author intends to trace the evolution of the chief characteristics and

even the history of service in the Church. To avoid the danger of remaining in the abstract, he has chosen to study one saint, Ignatius Loyola, whose deepest ideal of perfection is rooted in the idea of « service in the Church. » This little book, rich in matter, makes the central idea of the Exercises stand out very clearly.

SUAVET, Th. — *Spiritualité de l'engagement*. Coll. Spiritualité. Paris, Éd. Ouvrières, 1959, 336 p., 750 FF. — Chosen among the fifty best Catholic books published in France in 1959, this work will guide layfolk in engagement. It will help them to become more Christ-like. The necessity of this transformation, source of all Christian apostolate, will escape no one. After seeking « the spiritual bases of engagement » the first difficulties are examined, to terminate with its spiritual demands.

THÉRÈSE D'AVILA. — *Correspondance*. Texte français par M. Auclair. Coll. Bibliothèque Européenne. Bruges, Desclée De Brouwer, 1959, 900 p., 330 F.B. — The great merit of this new translation of Saint Teresa's correspondence, is to reproduce for the first time, with its jolts and jars, the full spontaneity, vivacity and real beauty of the original text. These letters are masterpieces of energy and greatness. The plentiful notes which accompany the translation permit us to follow events, and perceive the moral lessons which, doubtless, the majority of readers will seek there. The very fine publication does honour, not only to the work, but also to the editor.

THONNARD, F. J. — *Traité de vie spirituelle à l'école de Saint Augustin*. Paris, Bonne Presse, 1959, 824 p., 3900 FF. — A school of spirituality and a special aspect of the aim of the Christian life, and the means to attain it. Saint Augustine's teaching centres in charity — thus he reaches the synthesis of Our Lord's teaching. The author does not intend to present an historical work, but the spiritual teaching of the bishop of Hippo. His aim has been to give Christians of today a spiritual treatise leading to holiness in the spirit of Saint Augustine.

La vie et la doctrine spirituelle du Père Louis Lallement. Introduction et notes par F. Courel, S.J. Coll. Christus. Bruges, Desclée De Brouwer, 1959, 406 p., 120 FB. — By the publication of the life and spiritual doctrine of Père Louis Lallement, the collection « Christus » opens a series by which it will publish the great classics of French spirituality. This big book, surprising as it may seem, does not give the written work of Père Lallement, but his spiritual conferences, taken down by his hearers. Critics consider there is too much re-arrangement in the text to form an exact judgment on the master's ideas. Nevertheless, there emerges from the whole work a profound and coherent doctrine which is, according to Henri Brémont, « more one, more original, more sublime, and forty times more austere, sterner than Port-Royal. »

VON BALTHASAR, Hans Urs. — *La prière contemplative*. Coll. « Présence chrétienne ». Paris, Desclée De Brouwer, 1959, 134 p., 96 FB. — Intended for all Christians who wish to develop their spiritual life seriously, this book opens before them the way of silent and deep prayer. The reader learns what prayer and the life of prayer are, by what method it can be reached, and what is its fundamental object. Although deep and densely written, the book is not difficult reading. It seems one of the most remarkable among spiritual books.

WELTE, B. — **L'Esprit, vie des chrétiens.** Traduit de l'allemand par R. Tandonnet. Paris, Éd. de l'Orante, 1959, 107 p. — This book shows sound theological doctrine and clear-sighted spiritual experience. The Holy Spirit's action within souls is described with great perspicacity and depth. It is a basic work for spiritual reading and Christian reflection.

BARBIER, J. — **La prière chrétienne à travers l'œuvre de Charles Péguy.** Paris, Éd. de l'École, 1959, 199 p.

Devotions.

DENIS, M. — **Le mystère de l'amour divin.** Théologie et culte du Sacré-Cœur. Toulouse, Apostolat de la prière, 1959, 235 p., 850 FF. — In the light of the Encyclical « Haurietis Aquas, » the writer demonstrates the revelation of love in the Old and New Testament. Then he traces the progress of this revelation which was to grow into devotion to the Sacred Heart, in patristic tradition, the piety of the Middle Ages, in modern spirituality, leading thence from Saint Margaret Mary to our own day. A very developed third section is dedicated to the theology of this devotion. This book of solid doctrine is accessible to all cultured readers.

7. PASTORAL AND MISSIONARY PROBLEMS

Pastorale.

CHÉRY, H. Ch., O.P. — **L'offensive des sectes.** Coll. Rencontres. Paris, Éd. du Cerf, 1959, 522 p., 12 NF. — We do not wish to miss calling attention to the new and third edition of this widely-known book, the first to give full information of the actual state of sects in France, and the general meaning of their evolution. Suggestions concerning the whole pastoral problem of our time bring out the utility of the book still further. The reader can grasp how the present partisans of a liturgical revival and of a revival through preaching, reach practically the same conclusions, but by very different paths. (See for example J. HOFINGER, *Pastorale liturgique en chrétienté missionnaire*, Éd. Lumen Vitae.)

DE SMEDT, Son Exc. Mgr. Emile-Joseph. — **Le Christ dans le quartier.** Paris, Bruges, Desclée De Brouwer, 1960, 144 p., 69 FB. — The structure of the parish keeps its reasons for existence more than ever ; but « the parish of tomorrow seems to demand a federation of localities where the various socio-cultural groups of Christians may truly live as such. » Such is the conclusion drawn by the two sections of this book : socio-logical statement on parish and locality : description of the apostolic work being carried on in the diocese of Bruges, especially by the new apostolic movement, « La Strada. » Priests and people will hardly find a more enlightening, more methodical, more complete and more practical work on this kind of apostolate, leaven of parochial revival.

DUCOS, Marcel. — **Action missionnaire en quartier ouvrier.** Coll. Rencontres. Paris, Édit. du Cerf, 1959, 256 p., 600 FF. — The evangelization of the worker, general principles and actual experience, is the theme of this book. In this evangelization of the workers' world, the writer has especially urged the apostolate by locality, of which he describes the

scope, advantages, methods and also the difficulties. He is right in expecting from this apostolate more reality in instruction, in other words, a better adaptation of catechesis for adults in all conditions of life.

HOFINGER, J., S.J. et KELLNER, S.J. — **Pastorale liturgique en chrétienté missionnaire.** Bruxelles, Lumen Vitae. - St. André-lez-Bruges, Apostolat Liturgique, 1959, 370 p., 180 FB. — A group of missionaries discuss, in these pages, the essential features of liturgical pastorale, the necessity of which is making itself felt in mission fields, and also, up to a point, in dioceses and parishes. Their aim: to give back to the liturgy on the missions the pastorale value it had in the early centuries. In order to do this with both soundness of doctrine and realism, the authors first put forward the problem of the evolution of the liturgy, the permanent values of worship and the actual needs of the missions. They then examine fully liturgical ceremonies and their different elements: the Mass, liturgical Feasts, community services without a priest, the liturgy of the Sacraments, the use of psalms, the rôle of sacred music. Models of ceremonies: « « Our Mass, » Sunday services in the absence of a priest for Christmas, Easter, etc. give full practical value to the explanations. The two last sections examine the future of liturgical pastorale: on mission liturgical training for clergy and people, the rôle of Ordinaries, wishes to be put forward and presented to the Holy See. It has been written of this book that « it will become a classic, and must be considered one of the great works on the missions published since the war. »

LOEW, Jacques. — **Journal d'une mission ouvrière 1941-1959.** Coll. Rencontres. Paris, Édit, du Cerf, 1959, 480 p., 960 FF. — A documentary treatise on the Workers Mission in Marseilles. All the problems concerning the activity of Priest-Workers find an echo here, more or less stressed according to each case. The two chapters called: Religious practices and living faith; Catechism and catechesis of adults, show how the missionary group strive to combat religious ignorance, and succeeds in making the light of the Gospel penetrate into its sphere of labour.

RAHNER, Karl. — **Dangers dans le catholicisme d'aujourd'hui.** Coll. Présence chrétienne. Paris, Bruges, Desclée De Brouwer, 1959, 136 p., 50 FB. — There are three studies here on the dangers within the Catholicism of our time, the second will interest teachers chiefly. It exposes and confutes with vivacity two pernicious moral tendencies which scholars may encounter in their courses and surroundings, which are, the ethics of situation and the spiritual teaching on sin. It is very important to warn them against these tendencies. The other two studies on the misconception of a private religious sphere within the individual, and the metamorphosis of heresy approach research and theological discussions, useful no doubt, but less directly in relation to religious training.

Religious Sociology.

CONGAR, Yves M.-J., O.P. — **Vaste monde, ma paroisse.** Paris, Témoignage Chrétien, 1959, 228 p. — A book of theological reflections on the nature of Christian salvation and on its cosmic dimensions, collective and personal. The problems of the salvation of non-Christians, the value

of non-Christian religions, liberty, hell, heaven and the resurrection, are treated with great depth. These are profound pages written by an eminent thinker.

DE CASABIANCA, Rose-Marie. — **Enfants sans air. Étude sociologique des enfants d'un quartier urbain.** Paris, Fleurus, 1959, 372 p. — In the 9th department, the parish of Our Lady of Loretto, there are nearly 6000 children (under 14 years) who must live and grow up in the stifling conditions of a business locality planned for adults. Having described it geographically and historically, the book presents its social aspect, systematically directed towards the children's conditions of life. One hundred and fifty collaborators have worked at it, following very precise plans, which many students can use. The choice of facts allow us to come in contact with the living condition and even the psychology of the children, and the statistic frequency of these facts (sometimes alarming, sometimes encouraging) is carefully established. The maps and illustrations are clear, discreetly pathetic and technically perfect. Besides the merit of being, as far as we know, the first study of child sociology, this book is a good guide for work in which scientific rigour, love (not mere benevolence) of children, and excellent recommendations for those who can improve their conditions of life, are combined.

LABBENS, Jean. — **L'Église et les centres urbains.** Paris, Spes, 1958, 138 p. — A well-executed study of the psychology and sociology of the town-dweller, of the life of religion in town centres, of urban migration and its consequences, and finally the difficulties and the rôle of the Church in social integration.

LABBENS, Jean. — **La sociologie religieuse.** Coll. Je sais, je crois. Paris, Arthème Fayard, 1959, 124 p. — In a clear style, suitable for the general public, the author explains the nature of religious sociology which, in a humble and entirely legitimate way, throws light on certain aspects of the phenomena of faith. Working within its limits and on its own subject, religious sociology is a means of information and description of religious facts. M. Labbens shows us its principles, methods and chief results.

Lay Apostolate and Catholic Action.

Les laïcs dans l'Église. - Face au monde d'aujourd'hui. - Former des Apôtres. Rome, Édit. du Comité permanent des Congrès Internationaux pour l'Apostolat des laïcs, 1958-1959, 244, 242, 288 p., 260 FB. — These three volumes contain the « Documents » of the Second World Congress, of the Apostolate of the Laity, held in Rome, 5-13 October, 1957. The general theme, « **The laity in the crisis of the modern world : Responsibilities and training,** » was discussed, as the titles of the books indicate, in a triple series which studied : the nature and the apostolic vocation of the laity ; the situations which face those responsible for the apostolate of the laity throughout the world of today ; the training of the laity for the apostolate. The « Documents » give us the essentials for the presentation of each subject under debate, the most striking suggestions, the motions and conclusions. They thus form a collection of indispensable data for all those studying the rôle of the laity in the Church.

Missionary Questions.

— **Aspirations nationales et missions.** Rapports et compte rendu de la XXVIII^e semaine de missiologie. Louvain, 1958, Bruges, Desclée De Brouwer, 1959, 240 p., 140 FB. — Much courage was needed to approach so delicate a subject. On one side, speakers give the basic data, particularly well given by P. Masson and M. Espéret ; on the other, several speakers, some of whom are natives of the countries in question, describe local situations, where aspects vary acutely.

HUU TRONG, Nguyen. — **Les origines du clergé vietnamien.** Saïgon, Groupe littéraire TINH-VIỆT, 1959, 292 p. — A brilliant Doctorate thesis at the Institut Catholique de Paris, this work relates the creation of the Apostolic Vicariates of Vietnam, the efforts of those who have worked there, and especially the beginnings of a Vietnamese clergy and its part in the development of the Church in that country.

Missions et cultures non-chrétiennes. Rapports et compte rendu de la XXIX^e semaine de missiologie. Louvain, 1959. Bruges, Desclée De Brouwer, 1959, 334 p., 160 FB. — The weeks of missiology continue their work of training, by treating the most controversial subjects fearlessly : this time the problem of culture was undertaken, without being solved. Efforts were made to form a clear concept in this very confused notion (by M. Laloup and Ladrière) and to discuss the different cultural zones to facilitate understanding of each. The reports on Madagascar (P. Ralibera), Tamul India (P. Martin), and African initiation (P. Segura) were especially note worthy.

8. DIRECTIVES FOR LIFE, STATE OF LIFE

For the Young.

DURAND, Suzanne-Marie. — **Vie. Choix de textes.** Tournai-Paris, Casterman, 1959, 324 p., 95 FB. — Anthology of modern authors destined for girls over fifteen, to help them to grasp the real meaning of life, of the humble facts which fill our days, as the titles of the sections show : humble daily life, house and family, the woman's countenance, human labour, etc. We draw attention to the religious inferences in the problems discussed, placed in full evidence at the end of each section.

Initiation to love and marriage.

GOUST, F. (Dr.). — **Avant d'aimer.** Paris, Éd. Ouvrières, 1959, 80 p., 300 FF. — This short, clear work is for growing boys and girls. It will help them to understand themselves and each other better. After a rapid sketch of the destiny of man, the writer deduces from it the meaning of love. These pages are written with delicacy and sincerity.

Priestly and religious vocation.

LABOURDETTE, M. — **Le sacerdoce et la mission ouvrière.** Une étude de la commission théologique de « La Mission Ouvrière ». Paris, Bonne Presse, 1959, 63 p., 295 FF. — In a style both dense and concise, this book brings out the essential principles of the theology of the priesthood, from the point of view of the problems raised by a Workers Mission.

— **La tradition sacerdotale.** Études sur le sacerdoce. Le Puy, Édit. X. Mappus, 1959, 320 p., 1350 FF. — This collective work is the tribute paid by the Faculté de Théologie de Lyon and by the priests of the diocese of Belley to the priesthood of the Curé of Ars. The twelve studies, centred round a key-note — Tradition — make a particularly successful whole, a most inspiring message. The priesthood is shown as tradition, in its transmission, in its functions. Throughout the very life of the Church, Her practice and Her catechesis, « the notion of the priesthood, in its fundamental reality » is seen to develop through the centuries.

9. CHRISTIAN CULTURE

Philosophy.

CHAUCHARD, Dr. Paul. — **L'être humain selon Teilhard de Chardin.** Paris, Gabalda, 1959, 240 p. — A Christian neurophysiologist, the writer shows us the work of Teilhard, bringing out the scientific plan and phenomenological method which limit his thought : the personal experiences of the learned author underline the profound unity, in clearness of special objects and distinctness of plans, of science and faith. The book is serious and well written. By its precision, scientific, philosophical and theological, it makes an important contribution to a fair understanding of Teilhard.

COPLESTON, F. — **Histoire de la Philosophie. La Renaissance.** Traduit de l'anglais par J. Taminiaux. Tournai, Casterman, 1958, 516 p., 225 FB. — The writer studies a little explored and less appreciated period of the history of philosophy (XIV-XVII centuries). He has succeeded, thanks to his vast knowledge and well-balanced judgment, in treating all these philosophies with the same respectful understanding. In the first part, which concerns the XIV century, seven chapters are given to Ockham and Nominalism. Explanations of the scientific movement, political philosophy and speculative mysticism complete the picture of this century. Pages on the re-awakening of Platonism and Aristotleism introduce the second part. Chapters on Nicholas of Cusa, the philosophy of nature, the scientific movement, Francis Bacon and political philosophy lead us to the study of the XVII century, which is marked by the revival of Scholasticism, and its most remarkable figure, Francis Suarez. The bibliography is very full ; the detailed Index makes the book easy to consult.

MARITAIN, Jacques. — **Pour une philosophie de l'histoire.** Paris, Seuil, 1959, 190 p. — Is there a philosophy of history ? Can phenomenological laws be laid down ? The author, with his deep and always personal trend of thought, seeks to answer this question in four very developed lessons. He establishes a block of functional laws which run through history and form its constant quantities, and a series of lever or typological laws, which mark by their regroupment the different moments or « states » of the historical development of humanity. A book which rouses thought.

Various Studies.

ANGERS, Pierre. — **Foi et littérature.** Montréal, Beauchemin, 1959, 108 p. — These delicate pages state the principles of literary criticism

and the norms of its Christian direction. If criticism keeps to the study of form, even this must lead it to inner meaning, to understand basic values and to judge them in a Christian spirit. The author applies these principles first to the Bible as a literary work, then to the symbolic current in literature, and finally to three Christian poets, Claudel, Péguy and Fr. James.

La conscience chrétienne et les nationalismes. Paris, Éd. Pierre Horay, Semaine des intellectuels catholiques, 1959, 288 p. — Collaborated work of politicians, historians, moralists and theologians, who offer an honest and objective study of one of the most striking and most ambiguous phenomenon of our times. What are the values and limitations of patriotism, national sovereignty, of the desire of independence ? What is the real meaning of history and the rôle of Christianity in this movement ?

GUERRY, S. Exc. Mgr. — L'Église et la communauté des peuples. Paris, Bonne Presse, 1958, 352 p. — The author of this book puts forward the doctrine of the Church on international relations, and especially the teaching of Pius XII on this subject of vehement actuality. The Christian doctrine is enlightening, bold, extensive. The ambition of the book is to present all facets ; the Church appears truly present in the world as mistress of life.

L'homme au regard de la foi. Paris, Éditions Ouvrières, 1959, 280 p., 6,90 NF. — The nature of man, his condition and vocation form the chief sections in this collection of Conferences by different authors. The problem of man (body and soul) is examined in the light of the Bible, of science, of patristic tradition, of psychology or philosophy, of sociology or of theology. These pages seek to bring back to our age a fundamental concept of man inspiring respect and love, according to the Creator's will.

L'homme devant l'échec. Coll. Convergences. Paris, Spes, 1959, 233 p. — The group of Medical, Philosophical and Biological Studies at Lyons, offer a fine collective study on the study of failure in the individual, in conjugal and social life. All the aspects biological, psychological, pedagogical, philosophical and spiritual, are discussed by eminent specialists in each sphere.

MONTCHEUIL, Yves de, S.J. — L'Église et le monde actuel. Paris, Témoignage Chrétien, 2^e éd., 1959, 192 p. — We all know the vigorous thought and steady doctrinal balance which characterize the works of Père de Montcheuil. We are glad to find them again in this book which is a short treatise on the relations between spiritual and temporal, on the rôle of Church in social problems, a declaration of the bases of Catholic Action.

QUOIST, Michel. — Réussir. Paris, Éditions Ouvrières, Économie et Humanisme, 1959, 224 p. — Of a very modern and agreeable set-out, this book suggests reflections on the real, complete success — the human and Christian construction of man and the world. Four large sections give the whole object of the book : Man — Man and his life — Man and others — Man and his life in Christ. A valuable book which will give both young and older people an opportunity of a serious revision of their outlook on life.

Psychology.

DEBUYST, Christian. — **Criminels et valeurs vécues.** Louvain, Publications Universitaires, 1960, 344 p. — Clinical study of 33 young prisoners (Prison Centrale) for serious law-breaking, of 33 delinquents benefiting by the regime of the Prison-École, and of 33 boys, non-delinquents, from about the same social grade, similar intellectual and school standards — all under 25 years of age. Family environment, constitutional traits, social and sentimental ties, attitude and reactions in face of condemnation and imprisonment are studied successively. The author compares the affective structure of each of the three groups with the desired scientific precision (his investigation of sensibility towards others throughout the replies to seven sheets of T.A.T. is certainly worthy of note), but (what is more rare) he adds to it a delicacy of penetration and a subtlety of interpretation which form the originality of his book. The deficiencies in paternal duty, the poverty of love's contact with the girls known or the wife chosen, and the losses experienced in profession, are the outstanding chapters in this fine work. It clearly proves the irreplaceable role which the psychologist can play in criminology, beside the psychiatrist and the judge, when he remains faithful to what is best in his own sphere : the exact diagnosis, both historical and phenomenological, of the attitudes experienced and the understanding of each personality.

Devenir adulte. Un volume de la collection « Convergences ». Paris, Spes, 1958, 242 p., 810 FF. — This XIII volume of « Convergences » is introduced by Dr. C. Kohler, who succeeded Dr. Biot as secretary of the Groupe Lyonnais. An excellent collection on the aspects physiological (Chauchard), bio-typological (Dublineau), affective (Favez-Boutonier), intellectual (Guyotat), historico-social (Carlhian et Hourdin). These six statements, among which that of Mme Favez-Boutonier seems to us by far the richest, are given as framework the brilliant and profound lecture by M. Joseph Folliet, and the religious synthesis of the Abbé Barbey. The latter ably constructs the problem of two-fold maturity, psychic and religious ; he underlines clearly the independence of spiritual maturity as regards its substratum physiological and psychological. But we do not know why juridical considerations and examples have invaded the second part of his study to the point of weakening the human implications. All authors reject social adaptation as sufficient criterion of maturity. « Subjects socially adapted and apparently in conformity with it, have a secret life in which they put all that answers their developing needs.... » (Favez-Boutonier, p. 170). And « many people seem wonderfully adapted in social life for the very reason that they are not adults, and they keep themselves in a state of minority which saves them from reflection and risk » (Folliet, p. 30). When shall we have a book on getting old and the art of doing so ?

KOCH, Alain. — **Le test de l'Arbre.** Traduit de l'allemand par E. Marny et H. Niel. Paris-Lyon, Vitte, 1958, 444 p., 1.950 FF. — Very useful complete translation of a German classic. Fuller bibliography and several errors rectified since the German edition of 1957. 114 figures and reproductions. In the absence of studies of convincing validity, the analyses in the book will teach how to make out analytically all the facets of a design. These propaedeutics can be useful to teachers, and offer cer-

tain appearances of projective truth, easier to grasp than by graphology. The statistics and most convincing figures show the evolution of certain characteristics of trees drawn at different ages (6-25 years). The most striking drawing are done during hypnosis with various suggestions (for example, that of feeling very annoyed). The passing from traits of the tree to traits of character leaves us sceptical, without wishing to exclude for all that, the use some people particularly gifted can make of a test to reach through it, the real child or young person, by a process more intuitive than really scientific.

10. DOCUMENTS AND TEXTS

Documents Pontificaux de Sa Sainteté Pie XII. Réunis et présentés par R. Kothen et Mgr. S. Delacroix. St. Maurice (Suisse), Œuvre Saint-Augustin. — This precious collection contains all the documents of Pius XII in chronological order: writings and official discourses. It begins with the year 1948 and ends with the documents of 1958. Many Tables and a long analytical Index aid consultation. Special price of the complete collection, eleven volumes, 200 FS. Urged by the interest of the public, the editor is considering the publication of anterior documents, that is, those from 1939-1947. It is desirable that the entire work of Pius XII should be published in this beautiful, careful collection. Its realization will doubtless depend on the number of subscribers.

Les malades : qu'en pense l'Église ? Choix de textes de Pie XII. Commentaire et Documentation par J. M. Robert, O.P. Paris, Bonne Presse, 1959, 132 p. — The discourses in which Pius XII developed the Catholic perspective concerning the great problems of the modern world are so numerous and rich, that we can long refer to these fine texts, re-group and publish them, with or without commentary. R. P. Robert, O.P. (Superior of the Brothers of St. John, where «Présences,» the review of the sick peoples world, is published) was especially qualified to compile this short **Théologie de la Maladie**, which serves as foreword and synthesis to the sentences of Pius XII united in this volume. Among these, the series on suffering, the good use of suffering, and the use of analgesics, will be found particularly opportune.

IMPRIMATUR

⊕ L. SUENENS, *Vic. Gén.*

Mechliniae, 14 Aprilis 1960